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THE LIFE  
OF  
BISHOP BOWEN,  
OF  
SOUTH CAROLINA.

BY

JOHN N. NORTON, A. M.

RECTOR OF ASCENSION CHURCH, FRANKFORT, KENTUCKY; AUTHOR

OF "FULL PROOF OF THE MINISTRY," "ROCKFORD PARISH,"

"SHORT SERMONS," "LIFE OF BISHOP CROSBY,"

ETC., ETC.

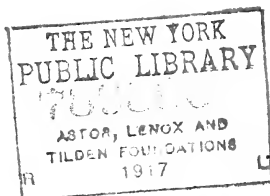
"His piety, wisdom, and talents rendered him an able counsellor in the general affairs of the Church, as well as a faithful overseer in the important Diocese over which he presided for nearly twenty-one years."

BISHOP DE LANCEY.

NEW YORK:  
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*m. n.*



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TO

THE REVEREND CHRISTIAN HANCKEL, D.D.

RECTOR OF ST. PAUL'S CHURCH, RADCLIFFEBOROUGH,

THE OLDEST PRESBYTER

OF THE DIOCESE OF SOUTH CAROLINA,

THE INTIMATE FRIEND OF

DEHON, BOWEN, AND GADSDEN,

WHO STILL SURVIVES TO DO THAT WORK WHICH THEY LOVED SO WELL,

THIS LITTLE MEMORIAL

IS RESPECTFULLY INSCRIBED.

"Rest—faithful Shepherd! rest,—your task is done;

Rest—for *your* PASTOR saith:

'To ME the charge resign—

True to thy trust, thou good and faithful one!

Enter My heavenly fold,

Partake of bliss divine—

The streams to which thou erst

Wast wont thy flock to lead,

The pastures where by thee

My sheep were taught to feed,

Are all surpass'd by higher joys

For thee, by love decreed"—

Rest—faithful Shepherd! rest.

"Rest—wakeful Watchman! rest,—the night is past;

Rest—for a glorious day

Bursts on thy wearied eyes!

Spent was the night in vigil, prayer, and fast,

Lest Zion to the foe

Should fall a sacrifice—

Rest—where no ruthless storm

Thy watchfire can destroy;

Rest—where no ambush'd foe

God's Israel can annoy;

Securely rest in perfect peace

In Israel's Keeper's joy!

Rest—wakeful Watchman! rest.'

## PREFACE.

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SOUTH CAROLINA may well be proud of her Bishops—Dehon, Bowen, Gadsden! Where could purer or more devoted men be found?

Had the due order of events been observed, the biography of Bishop Bowen should have appeared before that of his successor; but circumstances, over which the author had no control, rendered this impossible.

While materials for the lives of Dehon and Gadsden were found ready to his hand, those requisite for the biography of Bishop Bowen, could only be got together after months of diligent inquiry, and patient waiting.

Many thanks are here returned to Mrs. Anna Bowen Stock (a daughter of Bishop Bowen), the Rev. C. P. Gadsden, the Rev. Paul Trapier, and the Rev. Dr. Hanckel, for the kind assistance which they have rendered.

## THE LATE METHODIST BISHOP WAUGH.

"We take from an editorial in the Christian Advocate and Journal, a brief sketch of this eminent Christian gentleman. We have been struck with the remarks in the last paragraph.

"If a man so intimately acquainted with the working of the whole Methodist system, and one of such judgment as Bishop Waugh, who 'loved profoundly the Church of his choice,' if 'he at time even felt painful solicitude for its future fate,' what inference with regard to its fate may not others draw, who view that Church from a less favorable stand-point?

"We never heard of a Bishop in the Episcopal Church who ever felt any solicitude about its future fate, or for a moment doubted of its permanence and ultimate triumph.

"Individual members have been dissatisfied at its slow progress, and some have doubted of its usefulness and success in particular localities. But the great body of its members, if they have not seen their good ship with a cloud of sails set to catch every passing breeze, have rejoiced in the belief that she was well ballasted, staunch, and able to outride any coming tempest. And we see not how it could be otherwise with those who believe their Church is a branch of that true Church, against which the gates of hell shall not prevail, and with whose Ministry Christ has promised to be even unto the end of the world."—*Western (Gambier, O.) Episcopalian*.

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# L I F E


OF

## BISHOP BOWEN.

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### Chapter First.

DISTANCE BETWEEN THE BIRTH-PLACE OF HEROES, AND THE BATTLE-FIELD OF LIFE—BOSTON AND CHARLESTON—THE CONGREGATIONAL MINISTER AND HIS SON—A PROPHECY WHICH NO ONE WOULD HAVE BELIEVED—WELL-CHOSEN CHRISTIAN NAME—A WHOLE BIOGRAPHY CROWDED INTO A NOTE—COMING INTO THE CHURCH—REMOVAL TO SOUTH CAROLINA—THE FATHER'S ILLNESS—A MESSENGER OF EIGHT YEARS OLD GOES FOR A DOCTOR—THE FATHERLESS.

T often happens that the birth-place of a great man is far distant from the region where the battle of life is to be fought. None of those who saw the infant Napoleon at his father's house in the little island of Corsica, would have dreamed for a moment that he would

one day be known throughout the world as the mighty Emperor of France.

And so, too, of those who have been conspicuous in a nobler calling than that of a warrior with "garments rolled in blood" (Isaiah ix. 5), even the service of the "Prince of Peace," in whose glorious cause they have gladly laid down their lives. On the 27th of June, 1779, a child was born in Boston, the State of Massachusetts, in whom the people of South Carolina were, in after years, to feel the deepest interest. He was the son of Mr. Penuel Bowen, a Congregational minister of that city, — a man most highly respected by all who knew him.

The little boy first saw the light of day in very unsettled and distressing times. The war of the Revolution was at its height. That very year (1779) the British forces plundered New Haven, and destroyed several thriving New England towns.

In the distant colony of South Carolina,

where our little hero was in due time to figure as a man, the din of war was heard, and its desolations sadly felt. Charleston, the city which was ere long to be his home, after a brave defence surrendered to the enemy.

In those gloomy times which tried men's souls, there was little opportunity to think of the welfare of the Church; and even the faithful few among the sons of South Carolina, who yet held fast to the ancient faith, would scarcely have believed a prophet's words had he ventured to foretell that their future Bishop had just been born.

And stranger still would this prediction have appeared, had it been added then that the son of a Puritan divine\* was to be this distinguished leader of the Lord's sacramental host.

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\* "PENUEL BOWEN was born at Woodstock, Conn.; was graduated at Harvard College in 1762; was ordained as Colleague Pastor, with the Rev. Samuel Checkley, of New South Church, in Boston, April 30, 1766; was dismissed at his own request, May 9, 1772; went to South Carolina early in 1787, took orders in the Episcopal Church, and be-

We have mentioned the birth-day of our hero, but we have not given his Christian name. It was NATHANIEL. Like him of whom we read in the Gospel, the son of the Congregational minister was distinguished through life for his guileless simplicity of heart. Mr. Bowen's mind must have passed through a severe and painful struggle before he could bring himself to acknowledge that he had hitherto been laboring under a serious mistake in regard to the Church, and that he must renounce his former claims to be a minister of the Gospel, and seek for lawful authority at the hands of a Bishop. But he was a conscientious, straightforward man, and when the way of duty seemed plainly marked out before him, he allowed nothing to prevent him from going forward therein. He accordingly resigned his office as a Congrega-

---

came rector of St. John's Parish, Colleton ; and died in October of the same year."—*Sprague's Annals of American Pulpit*, vol. i. p. 708.

tional minister, and took orders in the Episcopal Church.

We do not so much wonder at such changes in our day, when the Church has grown to be a large and powerful body, but in Mr. Bowen's time the case was quite different. Her adversaries were the chief, and her enemies prospered. None but those whose judgments had been convinced by careful study that the Episcopal Church was really a branch of the kingdom of God, which was built upon the foundation of the Apostles and Prophets, our Divine Saviour himself being the chief corner-stone, would have exposed themselves to the opprobrium and self-sacrifice which such a change of relations necessarily brought with it.

In 1787, Mr. Bowen removed with his family from New England to South Carolina. His son Nathaniel was then eight years of age. The sudden change from the cool and bracing climate of the North to those mild regions where the rough blasts of winter are almost

unknown, proved to be most unfavorable for health. Mr. Bowen, indeed, entered upon his duties as minister of St. John's parish, Colleton, but the people had hardly begun to appreciate his worth before they were called to part with him forever. In October, the same year of his coming among them, he was carried off by death.

Quite an affecting incident is told of Nathaniel in connection with his father's illness. The eldest son had been left behind in Massachusetts when the family removed to the South. Mr. Bowen's household in Carolina consisted of himself, and wife, and four children; Nathaniel, the second son, being the eldest one at home.

While his father was suffering from that attack of sickness which was to prove so fatal to him, it became necessary to send to Charleston for a physician. We may readily picture to ourselves the manly little fellow of eight years crossing over in a boat from John's Island, and




traversing the streets of a strange city in pursuit of help. The first physician to whom he applied, declined going. He then wended his way to the residence of Dr. David Ramsay, who hesitated on account of professional engagements—Charleston being then visited with a terrible epidemic.

The earnestness and anxiety of the child, however, so interested the good wife of the physician, that she urged him to comply with the request, and he accompanied Nathaniel to the island.

But all efforts to stem the course of the fell disease were vain, and we close our first chapter at that mournful period in our hero's history when he realized the meaning of that expressive word—*fatherless*.

## Chapter Second.

THE HOUSE OF MOURNING—THE FATHER OF THE FATHERLESS—SYMPATHIZING FRIENDS—DR. ROBERT SMITH—"THE CHILD IS FATHER TO THE MAN"—TRAITS OF CHARACTER IN NATHANIEL BOWEN WHICH ATTRACTED THE NOTICE OF DR. SMITH—BECOMES A MEMBER OF HIS FAMILY—CLOSE ATTENTION TO STUDY—GRADUATES AT CHARLESTON COLLEGE—LABORS AS A TEACHER—SEEKING A BETTER OPENING—EYES TURNED TOWARDS NEW ENGLAND—VISIT TO MR. DEHON, A FRIEND OF HIS BOYHOOD—EXTRACT FROM HIS AUTOBIOGRAPHY.

 ONE but those whose faith has been tried by the same sad affliction can understand what Mrs. Bowen's feelings must have been when she found herself a widow, in a strange land, with four fatherless children looking to her for support. But there was a blessed promise of the Bible which sustained her. "*Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me.*"—(Jeremiah xlix. 11th verse.)

Our heavenly Father never fails those who put their trust in Him. The proverbial liberality of the South was experienced in many ways, and the widow and her orphan charge were made to feel that although so far distant from their native land they were still in the midst of kind and sympathizing friends.

Nathaniel, whose earnestness and manly courage had attracted the attention of Dr. Ramsay, as mentioned in the last chapter, soon found in Dr. Robert Smith, then rector of St. Philip's Church, Charleston, a true and devoted friend. It will be remembered by those who have read the life of Bishop Dehon in a former volume of this series, that Dr. Smith afterwards became the first Bishop of South Carolina.

There is a world of truth in the adage, that "the child is father to the man." So it proved in the case of Nathaniel Bowen. The same frankness, and sincerity, and nobility of soul, which distinguished him in riper years, warmed the heart of Dr. Smith towards him when he

first met him as an orphan boy. The good clergyman took him home to his own house and treated him as a son. Being then the head of Charleston College, he introduced the lad to the privileges which were there afforded, and so diligent was Nathaniel in his studies, and so ambitious to improve, that when only fifteen years and four months old he had completed the whole course and received the degree of A.B. This was in 1794. The better that Dr. Smith became acquainted with the amiable youth, the more reason he found for loving him, and it was with extreme reluctance that he allowed him to seek another home, when a delicate sense of propriety suggested to Nathaniel that he was now old enough to provide for himself. Although little has been said thus far of his religious history, we can assure our readers that, like his Divine Lord, he had been increasing day by day in heavenly wisdom, and in favor with God and man.

At eighteen years of age he became a student

of theology, having long before made up his mind to devote himself to the holy ministry. The voice of the departed had spoken from the tomb, and it had not been unheeded. "He loved to visit the scenes of his father's ministry ; to speak of him, to repeat his sentiments ; and when a young man, to cherish the hope, encouraged by his friends in the parish, that it would be the sphere of his own ministry, and at a very early date, after the re-erection of the parish church, he placed on its walls a tribute of filial affection."\*

Soon after leaving college, young Bowen began to act as an instructor. His skill in imparting knowledge, and his tact in government, were really wonderful in one who was a mere stripling in age ; and he possessed the happy faculty of winning the affections of his pupils, which rendered his efforts for their improvement most satisfactory.

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\* Funeral discourse of Dr. Gadsden, afterwards Bishop of South Carolina.


The advantages for pursuing his theological studies not being as great at Charleston as he desired, he went to Maryland in the summer of 1798, seeking employment as a teacher in some place where his own improvement could at the same time be promoted. Disappointed here, he accepted proposals made to him in Virginia, and entered upon his duties; when failing health and depressed spirits led him to seek another position before the close of the year.

His thoughts were now directed towards his kindred in New England, where he hoped that he might find the situation he desired. He reached Rhode Island in August, 1799, on his way to Boston, and after greeting his relatives in Providence he went on to Newport. The object of this visit was to renew his acquaintance with the Rev. Theodore Dehon, who had once been a school-mate of his in his boyhood. It was very remarkable that these two young men, who were thus reviving the friendship of

their earlier days, were destined to be called, in succession, to fill the office of Bishop in the diocese of South Carolina. Mr. Bowen thus refers to this visit to Mr. Dehon in an imperfect biographical sketch of his own life: "He received and recognized me kindly, and offered me advice and assistance as far as circumstances would permit. The impression can never be removed or weakened of the effect upon my mind and feelings of the first appearance which I witnessed of this singularly excellent young minister, afterwards so eminent in the desk and pulpit. It was inspiring, and put into me new and additional desires of success in the purpose I had been contemplating. Never before had I been affected, and never since have I been, with the public ministrations of the Church as I was on this occasion."

## Chapter Third.

ARRIVAL AT BOSTON—STUDIES WITH DR. PARKER—LETTER TO HIS OLD BENEFactor—UNFRIENDLY CLIMATE—ORDINATION AS DEACON—TEMPORARY CHARGE OF ST. JOHN'S CHURCH, PROVIDENCE—THE FIRST BISHOP OF SOUTH CAROLINA—THE SIX MONTHS' ENGAGEMENT ENDED—RETURN TO SOUTH CAROLINA—WARM RECEPTION—MINISTERIAL SERVICES—CHARLESTON ORPHAN HOUSE—DIFFICULTIES—GOOD ACCOMPLISHED.

AVING finished his visit to his friends in Rhode Island, young Bowen proceeded to Boston, and in the autumn of 1799 we find him quietly settled down to the systematic study of divinity, under the supervision of the Rev. Dr. Parker, then rector of Trinity Church, and afterwards Bishop of Massachusetts.

But while thus finding friends to cheer and aid him in the place of his birth, his thoughts often travelled back to the State of his adoption, and his grateful sense of obligation to



good Dr. Smith is shown in his letters to that estimable benefactor.

We take great pleasure in making brief extracts from a few of them, which have been preserved.

Writing to Dr. Smith, from Boston, in September, 1799, he thus speaks of his plans and prospects for the future:

“ Having, after much deliberation, resolved on a residence here for the ensuing winter, I hasten to make you acquainted with it. In my last to you, in reply to your friendly favor of June 29, I mentioned having formed a resolution to spend a year at least, if I possibly could be disengaged from any employment which might throw obstructions in the way of my pursuit of professional studies. The same reasons which brought me to such a determination will, I doubt not, induce you to give it your approbation. In the execution of this plan I promise myself much benefit, and hope it will enable me to prepare in a proper manner for a

life of usefulness to myself and society, and to lay the foundation for such a character as may entitle me to the esteem and respect of all those whose good-will and approbation I value.

“Dr. Parker, in a friendly manner, offers me his assistance and the use of his library. I shall board with Mr. Hill, in the neighborhood of Dr. Parker, and shall endeavor to make such a use of my time as to be ready for Orders in the ensuing summer.”

Mr. Bowen found the climate of Boston too cold for him, and his health soon began to suffer very seriously from this cause; but he determined to persevere until the desire of his heart had been accomplished, in obtaining admission to the ministry of the Church. He was ordained deacon, in Trinity Church, Boston, on the 3d of June, 1800, by Dr. Bass, the Bishop of Massachusetts. It was not until the close of that month that he became twenty-one years of age.

Although really anxious to return to South

Carolina, and to devote himself to the Church within her borders, he accepted the temporary charge of St. John's Church, Providence, Rhode Island. We find him referring to this, in a letter to Bishop Smith, dated June 18th, 1800. [It should have been mentioned before that Mr. Bowen's kind benefactor had been consecrated Bishop of South Carolina in 1795.]

The following is an extract from the letter just referred to :

“Feeling, as I do, the justice of your claims on my active gratitude, to be at any time called upon to render you or any of your friends such services as may be in my power, affords, and ever will afford, me the highest gratification. I date, you observe, sir, from Providence: the church in this place having been vacated some time since by the resignation of Mr. Clarke, who, for a number of years, had been its rector, an invitation was given me to supply it. Conscious of my very inadequate preparation for the engage-

ments of professional life, it was my intention decidedly to decline accepting the invitation. The forcible advice of my worthy and valuable friend, Dr. Parker, removed my scruples, and making use of your last letter to me as a letter dimissory, I presented myself for Orders at the late Convention of the Episcopal Church of this State, to have consented temporarily to supply the church in this place. The terms on which I remain with them, are the same with those on which my friend occupied the Church of St. Mark's during the last winter. The entire absence of those allurements which prevailed on him to abandon Carolina, and convert a temporary into a permanent engagement, renders it in no degree probable that I shall spend more than the summer here. Indeed, I am satisfied no offers or prospects whatever would induce me to withhold myself from Carolina."

In September of the same year, he writes again to Bishop Smith, and remarks, in refer-

ence to his speedy departure for the South: "I contemplate my return to you, sir, as to an affectionate father, from whom I have been long painfully separated."

The ministrations of the young clergyman had been so acceptable to the members of St. John's, that, at the close of six months, when his temporary engagements terminated, he was urged to accept the rectorship, but promptly declined, under an impression of the paramount duty of serving the Church in Carolina.

He thus speaks of his return thither, in the biographical sketch from which we have made extracts before :

"I arrived in Charleston in December, 1800, and was received by my friend and patron, at his rectory, with a great degree of kindness, and became again one of his family, experiencing at his hands all necessary aid and encouragement. It was his desire that I should take charge of St. Thomas' parish, then vacant. There were reasons, however, which disin-

clined me to go into this situation, the chief of which was my strong predilection for St. John's, Colleton, then also vacant, which had been my father's parish, and where were some of my father's friends, who desired me to come among them. I waived the proposal of St. Thomas. In January, 1801, I received an application to become the minister of the church on the Island of St. Helena. This also I declined; and in the course of the winter the Commissioners of the Charleston Orphan House having planned the office of a chaplain to the institution, the office was urged upon my acceptance. The Bishop advised my accepting this appointment, and mentioned as an inducement to it, the assurance given that I should have, besides the chaplaincy, the charge of a congregation, occupying a chapel to be built in Vanderhorst-street, back of the Orphan House."

He accepted the invitation, and faithfully discharged the duties of his office until the

summer of the same year, when, although he had given general satisfaction, motives of delicacy induced him to resign his charge, as a controversy was opened in a newspaper as to the authority and expediency of instituting a chaplaincy. Knowing that the objections proceeded from individuals of the various denominations of Christians in Charleston, who preferred the plan of inviting the ministers in the city, in rotation, to hold Divine service for the orphans on the Lord's day, he determined to retire. Often, however, did he afterwards declare his conviction, that an arrangement, which made no provision for pastoral supervision and instruction of the children during the week, was defective; while he and some of the clergy expressed their willingness to remedy the defect, so far as the children of Episcopalians were concerned, by teaching them statedly, and regarding them as a part of their charge. That his ministry for the orphans, though it was limited to a few months,

was useful, may be inferred from the fact that, at this long interval, there is well remembered the impressive style and manner of a discourse delivered to them from the appropriate text: "Silver and gold have I none, but such as I have give I unto thee."\*


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\* Biographical Sketch prefixed to Sermons of Bishop Bowen, vol. i. p. 18.



## Chapter Fourth.

A REMOVAL TO THE NORTH, AND SPEEDY RETURN TO THE SOUTH—ORDAINED PRIEST—SOUNDNESS OF JUDGMENT IN A DELICATE CASE—DEPLORABLE CONDITION OF THE CHURCH IN SOUTH CAROLINA—WHAT A YOUNG CLERGY-MAN WAS ABLE TO ACCOMPLISH—A CONVENTION CALLED—MR. BOWEN, SECRETARY—EXTRA LABORS—BECOMES RECTOR OF GRACE CHURCH, NEW YORK—MARRIAGE—OLD GRACE CHURCH—NINE YEARS SUMMED UP IN A FEW LINES—DR. BERRIAN'S TESTIMONY—A MOST IMPORTANT CHARGE.

N the month of August, 1801, Mr. Bowen returned once more to Rhode Island, and became the minister of St. John's Church, Providence, where, it will be remembered, that he formerly served under a temporary engagement.

The next spring he was invited to go back to Charleston, as the assistant-minister of the old parish of St. Michael's, of which the Rev. Dr. Jenkins was rector. Having been as in

mitted to Priest's Orders in Newburyport by the venerable Bishop Bass, we find him, in the autumn of 1802, again hastening to South Carolina.

Among his letters at this period is one to the vestry of St. Michael's, which illustrates the soundness of his judgment, and the readiness with which he sacrificed his own advantage to what he believed to be an important principle.

He had been called to the parish under the title of co-rector—a title which he considered as irregular, and dangerous to the welfare of the Church. He therefore urged the vestry to bestow upon him the humbler name of assistant-minister.

The correctness of this position was soon generally acknowledged, and the old system of co-rectorships was discountenanced by a resolution of the General Convention of 1808.

When Dr. Jenkins resigned the charge of St. Michael's, and accepted that of St. Philip's, Mr. Bowen became his successor.

At this period the diocese of South Carolina was in a most deplorable condition. Bishop Smith had died in 1801; the Convention had not assembled for several years; and there was no Standing Committee to look after its affairs.

Although Mr. Bowen was the youngest clergyman in the State (being then only twenty-five), he exercised a wonderful influence in arousing the slumbering energies of Churchmen, and in bringing forth order out of almost hopeless confusion.

In February, 1804, a Convention was held, and the subject of this memoir was elected secretary. The rules of order were chiefly prepared by him, and while he sought for no honorable or conspicuous position, he did not shrink from the performance of any duty, however difficult or discouraging. Mr. Bowen's efforts for the welfare of the Church were not confined to Charleston, but he gave all the time which could possibly be spared from his parish to abundant and successful labors in

destitute places. Through his agency several old decaying churches were revived, and he took great pains to make the acquaintance of young men, and to direct their attention towards the ministry. He gave them the free use of his books; extended to them the hospitalities of his house; assumed the oversight of their studies; and, in short, did every thing in his power to advance the cause of the Gospel.

The young rector of St. Michael's received many invitations to remove to other spheres of labor, but he resisted all such applications until 1809, when various considerations led him to accept the rectorship of Grace Church, in the city of New York. About three years previous to this, he had married Miss Jane Blake, a lady of extensive family connections, and whose sterling virtues shed a constant brightness over his wedded life.

Grace Church, the charge of which Mr. Bowen now consented to assume, was a new parish, organized in 1804—being an offshoot

from old Trinity.<sup>7</sup> The plain building which was first erected for the congregation, stood at the corner of Broadway and Rector-street, and could boast of few claims to architectural perfection. According to the old-fashioned arrangements of those times, the desk of the *clerk*, whose business it was to lead in the responses and singing, occupied a conspicuous place in front of the reading-desk which the clergyman occupied.\*

Upon turning to the journal of the New York Convention for 1810, we find Mr. Bowen's first report of the condition of his parish, from which it appears that it only numbered *fifty* communicants at that day. In the year 1818, when he resigned the charge, it embraced one hundred and fifty.

He was highly esteemed by the members of his flock, and when the time for their final

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\* A description of Grace Church will be found in the old Churchman's Magazine for January and February, 1809.

separation came, they parted from him with extreme regret.

Dr. Berrian remarks, in his history of Trinity Church (p. 226): "I was honored with Mr. Bowen's friendship in the early part of my ministry, and enjoyed in some degree his confidence as well as his regard; and was, therefore, accustomed to hear him talk on all subjects with perfect freedom. There was every thing in his position to render it easy and pleasant to him, yet such was his attachment to the manner, habits, and character of the people of the South, as to make it evident, from expressions which often dropped from him, that he not only regretted he had left them, but yearned for his return. This longing, a few years after, was gratified, in a way which relieved him from all embarrassment in the indulgence of it, for he was elected to the Bishopric of South Carolina under circumstances which, in his estimation, made it his duty to accept it."


The Episcopate of South Carolina was left vacant by the untimely death of Bishop Dehon, August 6th, 1817. Dr. Bowen was chosen to succeed him, and at the same time the vestry of St. Michael's called him to be their rector.

His parishioners at Grace Church were so unwilling to let him go, that several gentlemen pledged themselves to make a handsome provision for his family, in the event of his death.

The voice from South Carolina, however, seemed to be too imperative, and too plainly a voice from God, and he took up his final departure for his old and much-loved home.

## Chapter Fifth.

A SOLEMN RECORD—THE INMOST THOUGHTS OF THE SOUL AT THE UNDERTAKING OF A GREAT WORK—THE NEED OF HUMILITY—A BISHOP WELL ACQUAINTED WITH THE WANTS OF HIS DIOCESE—IMPORTANT MEASURES ENCOURAGED—INTIMACY WITH BISHOP HOBART—INTERESTING LETTER—A YOUNG LABORER INTRODUCED—PRESAGE OF PROSPERITY—FRIENDLY HOPES AND DESIRES.

 R. BOWEN makes this solemn record, in his private memorandum-book, under the date of October 8th, 1818:

“On this day I was solemnly consecrated at Philadelphia to the office of a Bishop in the Protestant Episcopal Church—Dr. White presiding, and Dr. Hobart, Dr. Croes, and Dr. Kemp assisting. There was nothing in the office, or its administration, that seemed calculated to give deeper solemnity than already existed to the feelings and impressions with which I approached it.



I was penetrated, I trust, with my unworthiness; and the constant prayer which my heart was dictating was, *'Lord, in mercy, let not the unworthiness of the instrument selected be visited on Thy Church, in which he is appointed to minister.'*

“The pride of distinction, so ordinarily supposed to attach to this elevation in the Church, I certainly did not feel. It seems not to have demanded an effort to prevent such a feeling from predominating in my mind. The dread of the effects of the insufficiency which I felt for so great a responsibility has prevailed over worse and less becoming feelings. ‘Whosoever will be chief among you, let him be your servant.’ Humility, as the indispensable requisite of elevated station in the ministry, could not be more forcibly inculcated. Yet I have been supposed not to have it. God forbid I should not have!”

At the time of his elevation to the Episcopate of South Carolina, Dr. Bowen was in the

very prime of life, having just entered upon his fortieth year. He was intimately acquainted with the wants of the diocese, and he set about the great work which he had undertaken to perform, in a way which a stranger, called from a distant region, would not have been able to do.

Among other important measures, he secured the founding of a hospital in Charleston, with a clergyman to look after the spiritual welfare of its inmates, and of the neighboring people. He also encouraged the great cause of missions; urged upon the clergy the duty of giving more religious instruction to the colored population; and did every thing he could to promote the usefulness of the General Theological Seminary, in the endowment of which the diocese of South Carolina had shown herself most liberal.

Bishop Bowen and Bishop Hobart were great friends, and I have been looking out for a favorable opening for introducing an inter-

esting letter written by the latter, when his friend first occupied the position of rector of St. Michael's. Although out of the due course of the narrative, it is too good to be lost :

“NEW YORK, November 19, 1806.

“REV. AND DEAR SIR :

“I have been so long expecting the gratification of a letter from you, that even the few lines you did me the favor to write to me by Mr. Simons were a treat to me. In the amiable disposition of Mr. Simons I have found much satisfaction ; his theological attainments are certainly not inconsiderable, and he possesses popular talents for the ministry which, if judiciously cultivated, and guided, as I trust they will be, by an unaffected and ardent desire to promote the extension of the Gospel and the eternal interests of men, will render him highly useful. For much of his past improvement I suspect he is indebted to you, and I certainly feel much satisfaction in the expecta-

tion that he will be disposed to resort to you as a guide and a counsellor. However strong his principles, he is young and inexperienced, and the blandishments of the world, so dangerous to that firm and dignified spirit of piety which alone can give respectability and success to the ministry, may render it occasionally necessary for some mentor to counsel and regard him. At present, he certainly manifests an attachment to religion and our excellent Church, honorable to himself and to those who have contributed to excite it.

“I trust it is a presage of the future prosperity of our Church in Carolina that young men of genius and principle, natives of the State, are coming forward in the ministry. Till the laborers in the vineyard possess talents and principle, we cannot expect to see those hedges restored, and those vines extending their luxuriant branches which the ‘wild boar out of the wood hath rooted up, and the wild beast of the field devoured.’ May an end at

length be put to their ravages by a succession of pastors, equally eminent for their talents, their piety, and zeal. You promise me a longer letter. I shall wait anxiously the fulfilment of your promise. It will give me great pleasure at all times to hear from you, and to give as cordial a welcome as in my power to those of your friends whom you do me the favor to introduce to me. Mr. Simons has thrown out the expectation, that probably he may supply your place next summer or fall, while you make an excursion to the northward. This will give us all great pleasure, and to none more so than to one who always remembers with pleasure the short interview which he had with you here, and often regrets that another has not since occurred.

“Rev. and Dear Sir,

“Your faithful and affectionate

“Friend and brother,

“J. H. HOBART.”

## Chapter Sixth.

NOT PHYSICALLY ROBUST, BUT STILL BUSY AND USEFUL  
—THE CRUTCH—CONVENTIONAL ADDRESS OF 1822—  
VISITATION TO THE NORTHWESTERN PORTION OF THE  
DIOCESE—PENDLETON AND GREENVILLE—CONSECRA-  
TION OF A NEW CHURCH—FAMILIAR NAMES AND  
PLEASANT ASSOCIATIONS—THE RECTOR OF GRACE  
CHURCH, NEW YORK, IN HIS FIRST PARISH—A CHEER-  
FUL ANECDOTE TO REMOVE ALL DULNESS—THE DRY  
SERMON.



HE life of Bishop Bowen affords one of those striking examples of a man whose physical constitution was far from being robust, accomplishing more than many who have been blessed with unimpaired health.

Within a year or two after his consecration, there were painful symptoms of a premature decay of body, while the mind retained its accustomed vigor. In 1821, he was obliged, for a season, to use a crutch.

The Bishop thus feelingly alludes to these trials, in his address to the Convention of the following year :

“It has afforded great solace to the affliction, under which it has pleased God that I should labor, during so large a portion of the year which has elapsed, since we last met each other here, that I have, in no period of it, been rendered entirely unable to discharge the duties appertaining to the relation in which I am required, at present, to address you. Indeed, the Divine goodness which, in all periods of the infirmity with which I have been visited, still enabled me to attend to almost every demand of diocesan duty which occurred, claims my utmost gratitude.”

I shall quote two or three passages from this address, as recalling names and associations which will interest many readers :

“Under circumstances which imperiously required it, I was absent during part of the summer from the diocese. A journey, how-

ever, in the prosecution of the main object of such absence, through the northwestern extremity of the State, was made to me the happy occasion of fulfilling a duty, to which engagements of a stronger claim, and more immediate urgency, had before put it out of my power to attend. I mean that of visiting congregations which, by the means of the Society for the Advancement of Christianity in South Carolina, had been formed in the districts of Pendleton and Greenville. I found there the Society's missionary, the Rev. Mr. Dickinson, who, by appointment of each of the congregations, has become the minister of both, faithfully performing the laborious duties of his station. At Pendleton, measures have been taken towards the erection of a church; a Sunday-school has been instituted, and there is reason to hope that the seed sown in a seemingly unfriendly soil will spring up and flourish to the Divine glory, through that sound and wholesome edification of the people which



will manifest its influence in an ameliorated moral aspect of society.

“Besides these places, I have visited officially Trinity Church, Columbia; Claremont Church, Stateburg; St. Mark's, Clarendon; and St. Stephen's, Pineville. At these churches, with the exception of that at Claremont, I administered Confirmation. This rite was administered also at Pendleton. In St. Mark's parish, Clarendon, the new building, provided by the liberality of a few individuals—in lieu of the parish church, which was destroyed in the Revolutionary war, and near its site—was consecrated to the worship of Almighty God, according to the form and usage of our Church; and the Rev. J. W. Chanler, under whose faithful and useful ministry, partly as a missionary of the Society, the parish, within the last year and a half, had become reinstated in the enjoyment of Divine worship, was admitted by me to the holy Order of Priests—the Rev. Mr. Delevaux, of St.

Matthew's parish, and the Rev. Mr. Folker, of Columbia, being present and assisting me in both solemnities. It is highly grateful to me to have it in my power to state also, that exertions made by the Rev. Mr. Chanler, to form a congregation in the village of Manchester, distant about fourteen miles from his parish church, have been so far successful as that vestrymen and wardens have been elected at a meeting held for the purpose, who have regularly invited Mr. Chanler to hold service as their minister, under suitable temporary arrangements. It is hoped that a place of worship, proper to the congregation thus formed, will not long be wanting.

“No other ordination has been held in this diocese within the year.

“Mr. Thomas H. Taylor, who was reported last year as a candidate for Orders, was in November last ordained a Deacon in Philadelphia, by virtue of letters dimissory from this diocese.

“Five persons have been received as candidates for Holy Orders, viz.: Paul Trapier Keith, Francis Huger Rutledge, Mellish J. Motte, William P. Coffin, and Benjamin Huger Flemming. These, together with some reported at prior Conventions, make the whole number of candidates at present belonging to the diocese, to be seven.

“The Rev. Mr. Taylor, mentioned above as recently admitted to Deacon’s Orders, having been appointed, in conformity with the Thirteenth Canon of the General Convention, to officiate at the chapel, near North Santee Ferry, has been engaged by the proprietors of that chapel to serve them until the first Sunday in June.”

The young clergyman here spoken of, as beginning his labors at this humble station, is the present venerable rector of Grace Church, New York.

As we have been dwelling on some sober topics in this chapter, we will bring it to a


close by relating an anecdote of Bishop Bowen, which will throw some cheerfulness over its gloomier details. Grave as he was, he was not too serious to relish the ludicrous, or to jest innocently and pleasantly.

On one of his visitations, in crossing the Santee River at Murray's Ferry, in company with one of his clergy, the boat in which they were was upset, and the two travellers were plunged into the water. Happily it was not deep, and they escaped without difficulty. Their baggage also was saved, but not without a good drenching. When in the shelter of a tavern near the river the presbyter opened his trunk, he found his manuscript sermons, of which he had a package with him, much the worse for their wetting, and he began to bewail his misfortune. The Bishop watched him for a while in silence, and then with a smile (as the clergyman himself relates the adventure), said to him, "Is the

sermon you preached last Sunday in that bundle?" On being answered in the affirmative, he replied, "Well, I think you wrong to grieve over its present moist condition ; it was rather dry."

## Chapter Seventh.

ONE MORE LETTER FROM BISHOP HOBART—VIEW AT HEAD OF SENECA LAKE—PULTNEYVILLE—PEOPLE HUNGERING FOR THE BREAD OF LIFE—TOUCHING SCENE AT UNADILLA—"WHAT SHALL WE DO FOR CLERGYMEN?"—BISHOP BOWEN'S LABORS AS A RECTOR OF ST. MICHAEL'S CHURCH—THE REV. FREDERICK DALCHO—HISTORY OF THE CHURCH IN SOUTH CAROLINA—THE PRESENT BISHOP OF FLORIDA AS A DEACON—BISHOP BOWEN'S VISIT TO GEORGIA—GENERAL CONVENTION OF 1823—THEOLOGICAL SEMINARY—BEFORE THE DAYS OF THE "MEMORIAL"—"STAND UP LIKE A MAN AND SET THE TUNE."

E have treasured up one more letter from Bishop Hobart, which was written to his friend Mr. Bowen when the latter was rector of Grace Church, New York, the Bishop being absent from the city on a visitation:

"MEREDITH, Sept. 13th, 1812.

"MY DEAR SIR:

"I have often thought of you and my friends in New York during my peregrinations,

which have been considerably diversified: at the head of the Seneca Lake, I was on the high ground, whence the waters flowed into the St. Lawrence, the Mississippi, and the Susquehanna; and now I am writing on the mountains where originate the east branch of the Susquehanna and the waters of the Delaware. At Pultneyville, on Lake Ontario, I almost fancied myself on the shores of the Atlantic at Rockaway. I have felt inexpressibly gratified at the eagerness with which the people, wherever I have been, crowded to receive the bread of life, and sick at heart that there were so few clergy of our Church to distribute it to them. There would be ample employment for a dozen clergymen in the Western district, besides the few already there. Oh, my dear sir, what good could be done by the vestry of Trinity Church! Episcopalians are scattered throughout these western counties, and there are no shepherds to collect them. A venerable old gentleman, who came to-day a

great many miles to attend service, accosted me: 'I must speak to you, though I am a stranger; I cannot help it. Oh, if we could but have a clergyman here he would raise up congregations among us, I am sure, very soon. I have been twenty years in this country, and have been deprived of the privilege of attending the services of my Church, and now when I hear them it makes my blood run so warm that it seems as if it would be too much for me;' and his eyes shone dim with tears. This was at Unadilla, a new congregation near the junction of the river of that name with the east branch of the Susquehanna. Six or eight persons have subscribed more than a thousand dollars for a church. The frame is up, and is nearly inclosed. I officiated in it to more than three hundred people. What shall we do for clergymen? We must have a theological school. I anticipate much pleasure in again meeting you. Dr. Rowden is with me, and bears the journey very well. He rested at



Geneva while I went a fatiguing journey to the head of Seneca Lake.

“I have come on seventeen miles since service to-day on my way to Stamford, where I have appointed service for 11 o'clock to-morrow, and shall have to ride to-morrow, before service, twenty-five miles. I heard of you from Mr. Low, whom I saw at Geneva. Remember me to Mrs. Bowen, and believe me,

“Very truly and affectionately yours,

“J. H. HOBART.”

I trust that my readers will not lose sight of the fact, that while Bishop Bowen was laboring most indefatigably for the Church throughout his diocese, he was rector also of St. Michael's Church, Charleston, where, of course, his duties were not light. It was a large and influential parish, numbering, in 1823, four hundred and sixty-five communicants.

His hands were held up, however, by an able and efficient assistant, the Rev. Frederick

Dalcho; who, besides his parochial duties, found time to write an interesting history of the Church in South Carolina.

It is pleasant to trace the career of the clergy from their first setting out as humble missionaries of the Cross, until we find them, at last, fulfilling the higher duties of the ministry. Thus, in 1824, we discover among the deacons ordained by Bishop Bowen, the name of Francis H. Rutledge, now Bishop of Florida.

During the same year, in spite of bodily infirmities, the good Bishop crossed over into Georgia, and administered the right of Confirmation in Christ Church, Savannah, and St. Paul's Church, Augusta. Having attended the General Convention of the Church, which met in Philadelphia the preceding year, Bishop Bowen informs his own Convention of the action of that important body, and expresses the warmest interest in the prosperity of the General Theological Seminary: "It continues to do great good to the Church," he remarks,

“and our own diocese is experiencing its benefits, in the preparation of its candidates for Orders, to enter on their sacred calling with suitable qualifications.”

In our own time, when what is called the “memorial movement,” has aroused the attention of Churchmen to the necessity of allowing more liberty in adapting our services to the wants of those who are laboring in the missionary field, it will be interesting to observe how the good men of the past generation felt the want of some such discretionary power. The following amusing letter from a clergyman in one of the interior towns of South Carolina, addressed to Bishop Bowen, will be read with interest:

“The opening for the Church is a good one, but success, under God, depends upon continuing to occupy the field. In this place and the neighborhood there is not a single Episcopalian, but the people are disposed to receive favorably *any* minister, and should he be

blessed in winning souls to Christ, there will be no difficulty in establishing the Church. The place is an important one, for although but few families are as yet permanently settled here, yet the probability is that in a few years it will become a large village.


“As to the manner in which I have conducted the services, you cannot regret more than I do that I have considered it necessary to use only a part of the Liturgy. Every part is full of instruction and devotion, and when practicable the whole should be performed. But here it is, at present, impracticable. There is not a Prayer-book, out of my own family, in the place, and but a single *nominal* Episcopalian, who arrived two days ago. Of some of the material here for a congregation, you may form an idea from a circumstance which occurred last Sunday. I was about commencing the service, when an old man arose, and addressing me as ‘Stranger,’ stated that he was very deaf, and requested permission to take a

seat by my side. I, of course, made room for him. On giving out the hymn, I requested that some one of the congregation would set the tune. There being some hesitation, my neighbor called out to one of the congregation, 'Come, brother ——, stand up like a man, and set the tune. Don't be ashamed.' 'Why, I don't think I can line it [remember the words], and I hain't got no book.' After service, when I was on the point of beginning the sermon, the old man entered into conversation with a negro at the outside of the pavilion, and in a tone loud enough to be heard throughout the congregation. After preaching to the negroes, I was about dismissing them, when he interrupted me with, 'Well, stranger, I am told you can sing my favorite *hyme*; won't you sing it for me.' He proved to be the Baptist preacher of the neighborhood, who had brought out a great part of his congregation to hear whether I 'preached Christ Jesus or not.' He had been brought

up in the 'Old Episcopalian Church,' but had been for fifty years a preacher among the Baptists. With several members of his church, he united in inviting me to 'go out and preach to his people.' I hope to do so on Saturday next. Be assured, Right Rev. and dear Sir, that I shall not hesitate to introduce our full service so soon as I can do so with a chance of aid from others."

## Chapter Eighth.

THE REV. MR. TRAPIER'S INTERESTING REMINISCENCES—  
BISHOP BOWEN AS HE APPEARED IN 1825—HIS MODE  
OF TRAVELLING—MANNERS AND HABITS—THE LOVE  
OF RURAL SCENERY—A LIFE OF PAIN—FONDNESS FOR  
CHILDREN—REMEMBRANCE OF FAVORS—THE FRIENDS  
OF HIS YOUTH—KINDNESS TO YOUNG MEN—STUDENTS  
OF DIVINITY—ESTABLISHING A YOUNG CLERGYMAN IN  
HIS PARISH—OFFICIAL VISITATIONS—STERNNESS WHEN  
DUTY CALLED FOR IT.

HE writer having applied to the Rev. Paul Trapier to furnish him with some materials for this memoir, he very kindly responded to the request, and our readers will no doubt agree with us in the opinion, that this chapter is one of the most interesting in the whole volume.

“My earliest distinct impressions of Bishop Bowen,” remarks Mr. Trapier, “begin with the year 1825. He was then an old-

looking man; his hair gray, his complexion dark, his step feeble, his stature tall, and his person stately, though somewhat bent. This appearance of age was premature, owing to a weakness in his legs, from which he had long been enduring pain, often severe, and more and more so, the older he grew, till his life was shortened by it.

“It hindered him from taking much exercise on foot, and made it trying to him to travel in public conveyances. He therefore went about his diocese, usually in his own carriage, by easy stages, stopping at night generally at the house of some friend, where he was always welcome, his courteous manners and instructive conversation rendering his society as pleasant as it was useful. Particularly did he like to stay thus with his clergy, to whom he used, on such occasions, to give out the rich stores of his extensive reading, in remarks highly interesting to them.

“The quiet of the country was especially



grateful to him, wearied as he was by the toils of a city rectorship, besides that which 'came upon him daily, the care of all the churches;' and pleasant was it to be with him when, at the end of his day's journey, he would recline for rest, if in winter, before the fire, or, if in summer, on the piazza, and yielding himself to the soothing influences of this domestic scene, would entertain the grown persons present with his edifying conversation, and draw the children to him in his own affectionate way, for there were traits in his character peculiarly attractive to those who knew him intimately. This indeed was necessary ere those traits could be noticed, for he was naturally reserved, and rendered more so probably from his being habitually more or less in pain. His dignified aspect, moreover, was rather overawing to the young, but when, in the privacy of the homes of those he loved, he felt himself at ease, all this passed away, and the traits referred to came out in all their beauty.

“ One of these was his genuine relish for the beauties of nature. As the calm hour of evening drew near, and the sun was about to set, often would he bring a chair from the sitting-room, place it where he could look out upon the green lawn, the wide-spreading branches of the live-oaks, and the parterres of flowers in front of some retired country parsonage, and sit with a smile of silent and benign satisfaction; or would express in words of pious gratitude his sense of God’s goodness in blessing us with a world so lovely, though for creatures so sinful. The singing of the birds was sweet to his benevolent heart, as significant of the happiness of those creatures, for whom his heavenly Father thus provided. The ‘sighing’ of the wind in the tops of the pine-trees was as music to his ears, and seemed to tranquillize his soul; and often has he been heard to say that the very stillness of the dense forest was a treat to him after the turmoil of the city, and that the hum of insects was refreshing to

his spirit, wearied with the quick steps and loud voices, and yet more with the sharp conflict of mind with mind, to which he was accustomed in the busy haunts of men. With a heart so ready to find fellowship with the irrational, and even the lifeless portions of creation, this good man, it might well be presumed, was yet more alive to all that concerned those who were of the same nature with himself: especially was he fond of children, not that he showed it by much of mere caressing, neither did he lavish praises upon them; but his eye would beam with singular tenderness, and his voice melt to tones of unusual mildness, as he drew to him some little one, and without saying a word, would seat the child upon his knee. To his own children, and in the latter years of his life, to his grandchildren, he was most affectionate, delighting to call them to him; to stand by and watch them at their play, and to call them by terms of endearment; encouraging them to express their affection for him in ways

which a bystander might have said were great liberties to take with a Bishop.

“Scarcely less lovely was another trait of this right reverend father. He never forgot a favor. When he was a boy, he had been in the habit of dining every Sunday at the house of a good lady and gentleman, who lived near the church where he used to worship; and, many years after, when he had long been a Bishop, the former of those friends of his, by that time a widow, numbered him still almost every week among her guests; neither did he give up his visits to the house after she, too, had gone to her rest. His faithful friendship was continued to her daughters, and to the children of the third and fourth generation; all of whom, to the day of his death, were ever receiving tokens of his regard.

“This unchanging fidelity of feeling seemed to endear to him even the lifeless things which had belonged to those he loved; and he has been heard to express emotion at sight of the

chair on which he had been wont to see the friend seated, who was to be there no more. In his boyhood he had been at school with some of the sons of the most respectable families in South Carolina. In their holidays they had often had him to stay with them at their homes in the country; and these were the ones towards whom he retained through life a friendship, always ready to show itself by sympathy with them in their sorrows, as well as by gratification at their success in their respective pursuits. This interest in them sometimes seemed unaccountable to those who were not in the secret of it, but it was beautiful in the eyes of those who were. In his chair as President of the Convention of the Church in his diocese, when one of these, his early associates, rose to speak, he was sure to lean forward in an attitude of earnest attention, and his face would light up with a satisfaction, greater at times than others might have thought called for by the value of the remarks of the speaker; but

therefore only the more significant of the regard felt for him by his right reverend friend.

“It was only in keeping with these traits of his, that when called by his Saviour to watch over young men who were to be in the sacred ministry, he proved himself indeed a ‘father in God’ to them. This was the position in which I was standing to him when I began to know him intimately. One of my most affecting reminiscences is of an interview with him in his study, soon after I had offered myself a candidate for Orders. He spoke to me so kindly, and yet so discreetly, that what he said went quite to my heart, and tended scarcely less than any previous event of my life to awaken me to a somewhat proper sense of the momentousness of the step I was about to take. Especially do I remember to this day, with a thrill of emotion, the solemnity with which he read to me the impressive words of the Canon, wherein the candidate is enjoined to see that he possesses those qualifications which cannot

be brought to any outward test. His prayer with me before we parted was a fitting conclusion to so interesting an interview. Neither did his care for his candidates end with this initiatory endeavor to give them a right direction at the outset of their course. He followed it up by wise counsel, making them useful suggestions for the choice of their books, and for the right way of reading them; and giving them hints, too, about their behavior, with faithful rebuke if needful, though administered with mild and gentle consideration.

“After their ordination he continued the same watchfulness, and many were the judicious improvements for which they were indebted to him in their several models of preaching, in the topics and style of their sermons, in the manner of their delivery, and in whatever, in short, might promote their efficiency in the sacred ministry. Neither did he refrain from giving them pain, if requisite, by plain-spoken faithfulness in correction of

things amiss, whether in their temper or their conduct.

“His paternal solicitude led him even to go sometimes with them, when they were taking charge of their parishes, to introduce them to their people, and to put them into the way of getting on in their, till then, untried positions. I never shall forget his ride with me into the country the week before I was to enter on my first parochial charge. We went together in his carriage. It was through the thick woods of the low country, early in autumn, on a clear, cool day. For miles we met no one. The genial atmosphere, the richly colored foliage, and the stillness were in harmony with the purpose of our excursion. He spoke to me of the work before me; and ‘the old man eloquent’ was warmed to a holy fervor as he set before me its responsibilities and its consolations, its trials and its rewards. Nor was he content till he had gone with me into the venerable old church, one of the relics of Colonial



days, and had told me of predecessors of mine, long since gone to their rest, and had walked with me among the tombs which lie around the building, in memorial of the ancient dead, leaving me under impressions well suited to prepare me for the ministrations of the next Sunday.


“Equally powerful in appeal to the best feelings of the heart were the greetings with which he used to receive me in the after years of my ministry; his pressure of the hand, so significant of gratification, if there was any thing to please; and his grave look, itself a rebuke sufficient, if he noticed any thing amiss.

“His official visitations were always incentives to increased exertion. His clergy looked forward to them with expectations of good, nor did his quiet smile and kind word of approval ever fail to testify to his pleasure in their faithfulness, though it must be admitted, that when he met with any thing to

displease him, his frown could be stern, especially if he even suspected any want of that straightforward sincerity for which he was himself eminent."

## Chapter Ninth.

A SAD YEAR—TWO CHILDREN TAKEN AWAY IN A MONTH—ONE HOUR IN THE HOUSE OF BISHOPS—RESIGNATION TO GOD'S WILL—EXAMPLE OF PATIENCE—EXTRACT FROM A SERMON—LABORS IN THE MIDST OF TRIALS—IMPORTANT SUGGESTIONS—EACH DENOMINATION SHALL HAVE ITS OWN PLACE OF WORSHIP—TRAINING THE YOUNG FOR CONFIRMATION—WELL-DESERVED COMPLIMENT TO DR. GADSDEN—THE INTEREST FELT BY SOUTH CAROLINA IN THE SUNDAY-SCHOOL UNION—ORIGIN OF THE "CHILDREN'S MAGAZINE"—BISHOP BOWEN'S VIEWS ABOUT THE SUNDAY-SCHOOL UNION.

 HE year 1826 was a sad one in Bishop Bowen's life. Within the space of a single month he lost his eldest daughter and his oldest son, by death. The first of these afflictions occurred during his absence from home, in attendance on his duties in the General Convention. We find this melancholy record in his private register:

"On the morning of the second day of the

session, the overwhelming and astounding intelligence reached me of the death of my dear and most beloved eldest daughter, whom I had left as well as usual. It was impossible for me so to recover myself from the effects of this, as to be able to resume my place in the House of Bishops, *except for* one hour on the fourth day, when I went and offered a Canon on a matter, with respect to which I had for some time indulged great solicitude—the ordaining by one Bishop of candidates, or the receiving as candidates, persons who had been refused by another.”

In writing to a friend, on the death of his daughter, he thus expresses himself: “I have resigned my child to God’s gracious and wise disposal, and deeply, sorely smitten as I am, will commit to His merciful hand the wound which it has made. O God! thy will be done. I would not on this occasion be unmindful of what becomes me as a Christian, a Christian parent, or a Christian minis-

ter. All these characters alike I have too ill sustained, and if God corrects and chastens me, even in His displeasure, let me not strive with Him, but humble myself under His mighty hand until He shall lift me up." These sentiments were illustrated in his deportment, in an instructive and affecting manner, when prostrate beneath the second blow.

The Bishop had hardly returned to Charleston when the second stroke fell upon him, in the death of his son, John Blake, aged fifteen years. The useful influence of his example on this occasion, and its favorable impression, were felt and acknowledged. One of the presbyters of his diocese thus adverted to the circumstance in 1839, when calling the attention of his flock to the removal of their chief shepherd from earth :

"He, too, had his bitter tribulations, and had you seen him, my brethren, as we did, when two children, very dear, were almost simultaneously taken from him, you would

have been instructively convinced that he had deeply learned the sentiment of the text, and *felt* that the Saviour had overcome the world. Two children, the one the earliest of the companions God had thus given him, the other his only hope of succession in the priesthood by descent, like that of Aaron's line, were just taken from him, while, through the more than common sensitiveness of his natural temperament, his demeanor said intelligibly: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Years have passed since he thus stood forth as our example, but his works do follow him in the still fresh impression he then made."

The Christian not only discharges his duty, but consults his true happiness by being "*steadfast, and unmovable, and abounding in the work of the Lord,*" even while suffering under the afflicting rod of his HEAVENLY FATHER. Bishop Bowen acted upon this principle, and while his house was thus mantled

in gloom, the interest of the Church was not neglected.

One of the first passages, in his address to the Convention of 1828, contains a suggestion of no little practical importance: "Early after the adjournment of the last Convention, I visited St. Bartholomew's parish, and, assisted by the Rev. Mr. Delavaux, consecrated a new chapel erected at Walterborough. The erection of this chapel is the result of the experience which had shown both the minister and people of the parish the inconsistency of the use, in common, by congregations of different denominations, of the same place of worship, with the edification or comfort of either, as well as with the brotherly kindness and charity which, notwithstanding difference of religious sentiment and conduct, it is the sacredly bounden duty of the ministry of our Church, 'as much as in them lieth, to maintain and set forth among all Christian people.'"

There is another most important paragraph

further on, in which he speaks of the necessity of preparing the young for Confirmation, and makes honorable mention of the faithfulness of Dr. Gadsden in this particular, a clergyman who was afterwards to succeed him as Bishop. "The whole number of persons confirmed is considerably less than usual, amounting only to eighty-eight. The frequency with which the rite is administered among us prevents that the number of the subjects of it should on any one occasion, in any place, be great. Perhaps, at the same time, the clergy may not, in all instances, maintain that pastoral influence with the younger portions of their congregations, which is indispensable to the effect of their persuasion of them to the duty of submitting themselves to this rite. It is a principal character of an effective ministry, they must be aware, that it induce men *to fear the Lord from their youth*. There is little hope, in *general*, to be entertained that *they* will ever become *sound* members of the Church,



and followers of the Lord, to their best happiness and good, who are not early impressed with religious truth, and early led to incorporate its modifying and controlling counsel, both with the purposes of the will and the affections of the heart. To the instruction of the young, therefore, by regular seasons of catechising, and in careful, habitual preparation of them for the voluntary assumption of the obligations of the Christian character and life, I would affectionately beseech my brethren in the ministry to attach the utmost importance. I must not be supposed to consider myself individually, in any worthy degree, their example in this essential particular; but I would refer them to an example which, from its nearness to me, is better known than any other, of judicious fidelity, zeal, and industry in it, of which I would earnestly supplicate the Spirit of grace to make them all to profit, in the conduct of the ministry at St. Philip's Church in this city. They to whom I allude

will not, I am sure, consider me as having any motive to a reference which may bear to them an aspect of indelicacy, but the anxiety I feel that a pastoral office, in this most important circumstance, should in all cases among us be fulfilled. Were I acquainted with a better model of the conduct, from which the best results for the Church may always be expected, a mention of them, by which they cannot be personally gratified, should have been withheld."

The writer is gratified to find, on examining the old reports of our Sunday-school Union, from the time of its first annual meeting in 1827, how lively an interest was manifested in its welfare by the diocese of South Carolina. Those were the days of "small things," indeed, in the affairs of this noble institution. The books for children were very few, consisting, for the most part, of little primer stories, such as Mrs. Sherwood's "Raven and the Dove," and others with which we are all familiar.

The next year we find the present Bishop of Maryland, then quite a young man in the ministry, acting as the Secretary of the Union, and then that delightful little periodical, the "Children's Magazine," began its useful career, the idea of its publication having been suggested by him. The several Sunday-schools in Charleston, and other places, report the number of copies for which they subscribe. Those who saw it then, with its coarse paper covers and its rough wood-cuts, would scarcely recognize it now, so wonderfully has its appearance been improved.

Bishop Bowen thus expresses himself with reference to the Union, in his address to the Convention of 1830 :

"The Sunday-school Union of the *Protestant Episcopal Church* is eminently entitled to our patronage. A union of the different portions of our own Church, in the prosecution of this or any other religious charity, does, I confess, seem to me reasonably to be entitled to our

preference to union charities of various denominations; in which, while a willingness, as far as possible, to merge sectarian peculiarities in great and general interests of truth and benefit is an actuating principle, a spirit of jealous vigilance is kept continually awake against measures that may unwittingly, at least, compromise some point that is deemed essential; and the personal and party sensibilities of individuals, unwarily commingled, are with difficulty restrained from an unseemly exhibition of their influence. It is a mistake to suppose that the danger of this evil can be avoided by keeping things essential to the integrity of religion, in the sense of differing denominations, out of every question brought up in union proceedings. *This cannot be done.* Until we can actually be one in religious faith and sentiment, may we not, therefore, be reasonably persuaded of the expediency of being actually distinct in religious action? Such distinctness does not imply, of any necessity,

religious opposition and discord. This, I sincerely believe, to be more likely to come of well-meant attempts to combine the varieties of religious character and denomination in any common religious business. Nor can I see that this distinctness of proceeding, as to the interest of religion, may not consist with all bounden love of the disciples of the Son of God, one towards another."

## Chapter Tenth.

ANOTHER BREATHING-SPELL—MR. TRAPIER'S REMINISCENCES RESUMED—BISHOP BOWEN'S IMPAIRED HEALTH—DEPARTURE FOR LIVERPOOL—SEA-SICKNESS—"MY LORD!"—SUNDAY AT SKIBBEREEN—CROWDS OF BEGGARS—DISTRIBUTION OF ALMS—TOWN OF OSSORY, AND ITS LITTLE CATHEDRAL—WELCOME FROM THE ENGLISH BISHOPS—ENJOYMENT OF SCENERY—PILGRIMAGE TO LUTTERWORTH—KIND ATTENTIONS.



AND here we are happy to allow our readers another breathing-spell, while we introduce a second instalment of Mr. Trapier's interesting reminiscences.

"In the year 1831, Bishop Bowen's health became so much impaired that a visit to Europe was prescribed by his physician, and at his request I became his travelling companion. There were no steamers then, and we embarked in a sailing-vessel from Charleston for Liverpool. She was a slow

sailer, and we were thirty-five days in going, and fifty-nine in returning, meeting with head winds and storms both ways, and being more than once in imminent danger. The Bishop was sick most of the time, not leaving his state-room, nor even his birth, for days together. But never did his patience fail. No murmur escaped him, though he was able to take scarcely any food, and often in pain. Still he would lie quietly with his Bible and his Prayer-book, or other volume, for hours alone, but occupied.

“His fellow-passengers gradually grew to know him well, and to like him much. They called him, familiarly, ‘Bishop,’ till that title came to be used invariably in speaking to him, or of him. Detained for several days by head winds off the southern coast of Ireland, we released ourselves from confinement by embarking in a little fishing-smack near Cape Clear, and went into a small port called Crookhaven. There one of the natives coming on

board, and hearing us call Dr. Bowen by his usual title, began at once to address him as 'My lord!' that being the well-known style of English and Irish bishops. Our Bishop was restive under it, and looked annoyed, but bore it for a while, till, as the man came out with the words at almost every breath, and was overwhelming in his obsequiousness, he could stand it no longer, and said to him: 'My friend, there are no lords in the country I came from, except ONE.' Thenceforth we all were forbidden to call him by his usual appellation, it being, as he told us, a 'bad travelling title;' but, in fact, because it grated on the ears of his humility.

"We spent the next Sunday at the town of Skibbereen, where he had hoped to enjoy, for the first time in his life, the comfort of worshipping with his brethren of the Church of England and Ireland, but was detained at his hotel by indisposition, from the fatigues of the day before. From the window of his cham-



ber he saw the crowds of beggars which abound in that wretched Romish population, and so deeply was he moved by it, that it seemed to weigh upon his spirits through the day. The next morning, when we were about to set out in a post-chaise for Cork, he got the landlord to change for him some pieces of gold into pence, with which he loaded his pocket, that he might give to the miserable objects who beset our steps wherever we went. Accordingly, for miles, whenever we stopped for a moment, as some of these climbed up on the wheels of the vehicle, and thrust their maimed arms and disfigured faces into the windows, and besought an alms, he would give out of his store, which was of course soon exhausted. But during all his ride in Ireland, he spoke of it as a serious drawback from the pleasure of seeing the luxuriant and, in many places, richly cultivated country, evidently the abode of some men of princely wealth, that he was thus forced to witness in contrast so much of

poverty and suffering, which it was out of his power to relieve.

“We passed through the town of Ossory, where there is a small but ancient cathedral. The Bishop, though wearied, would go to see it. Few sights could be more impressive than that of his hoary head, as he bent in reverence on entering the hallowed precincts, at sight of the full-length figures of saints and warriors of the size of life, recumbent on the altartombs, on either side of the nave; and passed through the screen into the choir, where the praises of God had been sung for ages, which, to an American, seemed to stretch far back into remote antiquity. All the rest of that day his thoughts were evidently reverting to this vision long wished for, and at length realized, and his mind, which venerated the ancient and the sacred, was dwelling with calm but earnest satisfaction on what he had seen.

“His high position in the Church at home, of course, secured for him a welcome to the

homes of the English bishops. He spent several days at the palaces of his brethren of London and of Winchester. There he was noted, as for his quiet dignity, so yet more for his meekness and lowliness. Several who saw him, in intercourse with his ecclesiastical equals, remarked to me, 'How modest the Bishop of South Carolina is!' Indeed they appeared to be not a little surprised, when, on the announcement of his name at the portals of their splendid mansions, they came out to greet him, and saw but a plain post-chaise, and no servant, nor any other companion than his presbyter, whom they persisted in calling his 'private chaplain,' though often assured that American bishops could not afford so expensive a luxury.

“He enjoyed fully the charms of English scenery, with its thousands of associations, historical, sacred, and domestic; and in his choice of places to visit, sought out those which had been consecrated rather by the

lowlier graces of the Christian, than by the more glaring deeds of the warrior and the statesman.


“Thus he went on a pilgrimage to Lutterworth, and into the pulpit where the ‘morning-star of the Reformation’ (Wickliffe) had preached, and gazed with reverence at even the garment which had been worn by that fearless man. From the same feeling, of all the places in Oxford he was interested most in the spot where Cranmer and Latimer, by the flames of their martyrdom, lighted that ‘candle,’ which has not since been, nor ever will be, put out in England, or in these United States.

“While in search of such places, he did not suffer himself to forget the claims of friendship, nor the feelings of the humblest of his clergy or his people. He turned aside several times from his regular route, and at the cost of a day, or even two, of his precious time, went in search of some relative of theirs. One

of these was the sister of one of his presbyters, a poor and pious woman. She lived in a plain cottage, in a small and out of the way village. But he sought and found her; and, seated by her side in her little room, gladdened her heart by pleasant tidings of her long-absent and far-distant brother, while his own face was beaming with benevolence, as he felt that the pleasure he gave was an ample reward for the delay it required. We are sure that he took with him from England the blessing of several whom he had cheered by these kind attentions, and was doubly welcomed at home for the good news he brought back with him."

## Chapter Eleventh.

A CONTINUATION OF PLEASANT MEMORIES—THE BISHOP'S OWN LETTERS—CHESTER—GLORIOUS ENGLAND—OXFORD AND ITS LIONS—LONDON—ST. PAUL'S—ANNIVERSARY MEETINGS—THE REV. DANIEL WILSON, LATE BISHOP OF CALCUTTA—BISHOP DEHON'S REPUTATION ABROAD—DISTINGUISHED CHARACTERS—BISHOP OF LONDON—TWO NAMES WELL-KNOWN WITH US—INDEPENDENCE-DAY—RECOLLECTIONS OF DUBLIN—ST. PATRICK'S CATHEDRAL—CASTLES AND CHURCHES.

Y the kind permission of a member of Bishop Bowen's family, we are permitted to continue the pleasant memoirs of English travel, contained in Mr. Trapier's communication, by quoting from the Bishop's letters sent home during that period :

“CHESTER, June 11, 1831.

“We go from this to-day to *Chester*, on our way to *London*, delighted with the reception

we have met with in England, and with the country thus far. It is, indeed, a glorious country. Clouds hang over its political sky; may God, in His mercy, disperse them before they break in a devastating tempest."

" OXFORD, June 20th.

" We left our friends at Cheltenham on Saturday, and came on to this city of colleges, thinking to pass the Sunday extremely to our satisfaction, where so much learning and piety united *ought* always to be taken into the pulpits.

" To-day we have been very politely waited on by a member of the University, to whom we had taken a letter of introduction, and have been shown Christ Church College (founded by Cardinal Wolsey), with its magnificent hall and gallery of portraits; its beautiful library, adorned with very many paintings, some of which are by the first masters; and its venerable cathedral, where Cranmer was exhibited

to the gaze and scorn of the deluded people (perhaps, however, there being as many among them who honored him for his learning and piety, and sympathized in all his feelings, as of those who felt with his Popish persecutors), while he went through the taunting and humiliating formalities of degradation by the delegates of Rome, just before his execution. We visited St. Mary's Church, of which I had always heard so much. It was here that Cranmer, Ridley, and Latimer, those martyrs of the Reformation, were appointed their disputation with Popish doctors, and required to defend their opinions against the enemies of truth in power, and the unrelenting persecutors of its adherents. We have seen also the Radcliff Library, founded by the celebrated physician of that name."

"LONDON, July 1, 1831.

"On Tuesday we made our visit to St. Paul's Church, the next architectural wonder



in Europe to St. Peter's at Rome. From this we went to attend the meeting of the 'Society for the Propagation of the Gospel in Foreign Parts.' The meeting of this venerable Society, at this time, was unexpected to me. Their anniversary is in February, I think. For some reasons it was postponed this year, and I had the rare good fortune of being present at it. I was received, by the introduction of a friend, in the committee-room, before the hour of meeting, with great cordiality, and became acquainted with the Archbishop of Canterbury, the Bishop of London, and many other bishops and dignitaries whom I had yet no opportunity of seeing. The Rev. Daniel Wilson, whose work ('On the Evidences of Christianity') I had thought so highly of, was among those who very politely expressed their pleasure at seeing the Bishop of South Carolina. It is obvious that it is much owing to the association, which at once brings before them the idea of *another* Bishop of South Carolina,

that I am so kindly greeted by these distinguished ministers of the Church of England. It is a gratifying evidence of the influence which Bishop Dehon's sermons have had to recommend our Church to their esteem. The hour having come for the Archbishop's taking the chair, I was kindly invited to take my place among the Society on the platform, and was thus advantageously seated for observing the business and proceedings of the day. Several of the Bishops, and some noblemen, spoke in a manner that gratified me much. But the Bishop of London appeared to me to be the supreme man of business, as well as speaker. The Archbishop (Dr. Howley) presided with a mild dignity and firmness that delighted me. I cannot detail to you the proceedings, and must satisfy myself with saying, that I experienced a pleasure in being so favorably present at this meeting, that was beyond price, and the sense of which will last me long. The Bishops of Quebec and Nova Scotia were

present, with whom I was, of course, quite at home."

"July 4th.

"I returned last night from a visit paid, by special invitation, to the Bishop of London, at his palace at Fulham. The invitation was to dine and pass the night, both on Saturday and Sunday.

"The visit was, in every way, most pleasant. The Bishop is remarkable for the freedom and affability of his deportment, placing his guests perfectly at their ease, and that immediately.

"We had a small company at dinner on Saturday, some of whom remained at the palace over Sunday. The Bishop of Quebec (Dr. Stewart) was one of these, and a Mr. Sinclair, a member of Parliament from Scotland.

"Yesterday the Bishop himself preached, both morning and afternoon, in the chapel of the palace, the neighboring parish church of Fulham (where Sherlock, Gibson, Lowth, and

many of the Bishops of London have been buried) being shut up on account of repairs.

“The discourses of the Bishop were highly interesting, as well as his manner of uttering them. We left him with regret, and strongly impressed with the various excellence of his character.

“Remember me to friends at church. Not a Sunday passes, indeed not a day, without their occupying my prayers and thoughts most anxiously.

“The 4th of July! I do not forget its claims on my feelings as an American.

“I must not close this, however, without telling you of the very high gratification derived from my visit to Dublin. To me it was worth the voyage across the Atlantic. The old Christ Church Cathedral and St. Patrick’s are among the finest Gothic buildings in the kingdom. They are indescribably solemn, grand, and beautiful. Christ Church is the oldest, and has been for some time partly in

ruins. It is now undergoing some repairs. But in Ireland they can hardly afford to replace things where they were. These noble and most magnificent churches were the result of the whole wealth of the kingdom, put under contribution for the pomp of the Church. In later days, and since the Reformation, the case is altered; useful, but not so expensive buildings are now erected. The remains of ancient architecture in Egypt, Greece, etc., attest the same thing which I have said of these castles and churches in England and Ireland. They imply the wealth of the whole country, *forcibly* so appropriated, so far as was necessary for the purpose."

## Chapter Twelfth.

A FEW MORE ENGLISH ITEMS—FARNHAM CASTLE—BISHOP SUMNER—EXAMINATION OF CANDIDATES—BARONIAL HALL—GUIDE TO THE DRAWING-ROOM—A RELATIVE OF CHARLESTON FRIENDS—WAVERLEY ABBEY—DINNER-PARTY—ORDINATION SUNDAY—MR. MARRIOTT—BUST OF BISHOP DEHON—LAMBETH—OLD ASSOCIATIONS—HOUSE OF LORDS—SALISBURY—DEAN PARSON—DISTRICT BIBLE SOCIETY—FAITHFUL CLERGYMEN—WILTON ABBEY—BATH—SMALL HOPE OF RECOVERY—SETTING SAIL.



WE have one chapter left of Bishop Bowen's English items. Our readers will be sorry that this is all:

"FARNHAM CASTLE, July 8, 1831.

"I am here on a visit, by previous engagement, of a week, to spend two or three days with the Bishop of Winchester (Dr. Charles R. Sumner), one of the most interesting men whom I have met with in England. We arrived yesterday afternoon, having come

the whole way from Mr. L——'s, forty miles, between ten o'clock and five, in a post-chaise.

“Rapid travelling is a matter of course in England. The Bishop, on our arrival, was occupied with the examination of a number of candidates for Orders (about twenty), who are all to be ordained here on Sunday; an occasion of peculiar interest, and on account of the occurrence of which the Bishop was kind enough to propose to me to be with him. I was introduced at once to my chamber, and Mr. T. to his, next to mine, where, as is the case always in England, every thing was found which is necessary to the comfort of the travelling visitor. When I had dressed and refreshed myself a little, the Bishop (having got through with the labors of the day) came to visit me, and having sat a few minutes, occupying the time with the most free and friendly conversation, took his leave until the dinner-bell should summon us to the drawing-room at a quarter before seven. Here

at that hour were assembled, besides the Bishop's family, all the young men that are to be ordained, some deacons, and some priests, making, in all, a company of about thirty.

“We went to dinner in the great baronial hall of the castle, of which the description is so familiar in Scott's novels, although this, as well as most other apartments of the building, has been much modernized by bishops resident here since the time of Charles II.

“The castle itself is a most venerable and magnificent structure, having innumerable apartments; and, as to its plan, is so intricate and perplexed that it is by no means easy to avoid losing one's self, in going from one part of it to the other. The inhabitants of such buildings are so well aware of this, that they make it a part of their hospitality to intimate that when you wish to leave your chamber, you must call a servant, by ringing your bell. I could certainly never have found my way to



the drawing-room without this help, nor can I venture to-day to go without a guide.

“The Mr. Hoare, of a visit to whom I wrote you, is here with his wife, and our time passes very pleasantly. By the way, among the clergy at dinner with the Bishop yesterday, I found a Mr. H., who is a relation of our friends in Charleston, and a very amiable and worthy clergyman. I will stop for the present, as we are to take a drive of a few miles to see some ruins, and Moore Park, the seat formerly of Sir William Temple, where Swift, when a subject of Sir William’s patronage, in his earlier life, used to spend much time. . . .

“We have had our drive, and been much delighted. The ruin is that of an abbey (Waverley Abbey), founded in old times, and some of it is in good preservation. We passed also close to a grotto, where Swift is said, when he was Sir William Temple’s guest, to have delighted to retire for reading.

“At dinner, at half-past six, all the candi-

dates were again assembled, and nothing could exceed the interest of the scene, of the Bishop and these young men about to be sent forth, under his auspices, to labor in the vineyard, thus holding free and social intercourse at his own table, and receiving from his manner and conversation the additional impression of the office they are to administer, thus so favorably afforded. With the Bishop and his family, I have been myself greatly delighted, and it is peculiarly gratifying to me to see my amiable fellow-traveller, by this visit, brought into intercourse, the most familiar, with many clergymen of the Church of England, from whom he cannot but receive the most favorable impressions of the body.

“The courtesy and kindness which we experienced from them is more than we expected, and such as to make us everywhere very much at home, while the sacred character of these ministers of Christ exhibits itself always in a manner that induces respect and esteem.”

“FARNHAM CASTLE, *Sunday*, July 10.

“We have to-day been gratified, in a very high degree indeed, by being present, under the most favorable circumstances imaginable, at an English Ordination. Every thing was solemn and interesting, and I was particularly happy of the opportunity, the first since I have been in England, of attending the Communion. Again these many subjects of his superintendence have dined with their Bishop, and to-night they disperse.”

“LONDON, July 16, 1831.

“Yesterday Mr. Marriott, the very worthy lawyer, magistrate, etc., who was principally instrumental in the republication, in England, of Bishop Dehon’s sermons, called and remained to dinner, and until late in the evening. The interest which this good man takes in our Church in America is warm, affectionate, and effectually practical. The bust of Bishop Dehon, by Mr. Cogdel, was received

by him, and passed over to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts. He is not the Secretary of either Society, nor has been.

“The bust, he thinks, was by mistake sent to the Society which has it, as it was the Society for the Promotion of Christian Knowledge which occasioned the publication of the sermons. My impression is, that Mr. Cogdel intended it for the Society for the Propagation of the Gospel, of which a clergyman by the name of Hamilton is the Secretary, and whom I shall get to acknowledge Mr. Cogdel’s highly acceptable present.

“To-morrow I shall visit the Archbishop’s palace at Lambeth, he having kindly offered to go with me, or if he cannot go on account of the pressure of business upon him, now very great, to send some one with me to show me the apartments. I cannot leave England without seeing this. It is a place of prodigious interest to me. Bishops White and Provost

were consecrated in the chapel of the palace, and this alone might reasonably make me desirous to see it; but, besides this, it has been the residence of so many men famous in the history of the Church of England, that I shall be delighted to visit the scene of their interesting lives. . . .

“My visit to Lambeth Palace, which was deferred until to-day, has been made, and I have found it highly interesting. The Archbishop sent to say, that the pressure of business would not let him accompany me, but that I should have every facility I required. He is expending an immense sum in repairs, probably not less than £50,000. I have, of course, seen where Bishops White and Provost were consecrated. That alone was worth the trouble. But there is much to interest one, in looking at the magnificent hall, which the present Archbishop has converted into a library, beautifully fitted up for the purpose; and the Lollard's Tower, where the unfor-

tunate prisoners, indicted and condemned for heresy in the time of Henry V., with Lord Cobham at their head, were chained to the wall—the iron fastenings, in the wall, being still shown to which they were secured. The new apartments which the Archbishop is making will be most beautiful and convenient. On our return from Lambeth, we found the streets leading to Mr. W.'s lodgings, where I had engaged to go, obstructed by the parade of their Majesties, going in state to the House of Lords, to return thanks for the bill which had been passed last week, for *granting the Queen a dower*. It was with difficulty we could get along.

The military and policemen lined the streets, and coaches and carriages innumerable blocked up every avenue. The people of London rush in immense crowds to all such scenes, and idleness and vice are the order of the day. Yet these pageants are necessary, especially at present, to amuse the popular mind, and di-

vert it from the irritating subject of the opposition to the 'Reform Bill,' now pending in Parliament."

"SALISBURY, July 17th.

"On arriving here I sent word to the Dean (Dr. Parson), whom I had met at the Bishop of Winchester's, and who had requested me to be his guest when I came to Salisbury, that I would wait on him in the evening. In less than an hour the Dean came in search of me, and most cordially and affectionately welcoming me to Salisbury, urged me to go at once to the Deanery, or, at least, order my baggage there immediately, and come to dinner at five. To this I consented; and going at the appointed hour, I found several of the clergy of the neighborhood, who had come to Salisbury to attend a meeting of the District Bible Society, assembled to partake of the amiable Dean's hospitality. The company of these gentlemen proved to me very agreeable, with the character and conversation of some of

whom I was much struck. The Secretary of the Society, especially, I found a man of excellent sense, and of manners indicating the character of the sound-minded Christian pastor. With others, the conversation was free and full about their Church and ours. My acquaintance among them has led me to esteem them very highly. I have, indeed, yet never met with any but pious, zealous, and faithful ministers of the Gospel among the clergy of the Church of England. The Dean of Salisbury, with whom I took up my abode by his friendly invitation, is one against whom, I am sure, the charge can never lie, of any want of faithfulness in his ministry. His individual character interests me greatly, as well as his ecclesiastical.

“Mr. T. and Mr. M. got back yesterday; and the Dean rode out with us to give us a sight of ‘Wilton Abbey,’ the seat of the Earl of Pembroke, with which we were delighted.”



“BATH, August 24th.

“I am here for the benefit of the bathing, which I hope and think is felt. So far, therefore, I am encouraged to hope that I may return home considerably better. That I shall be quite *rid* of the complaint that is distressing me, is more than I ought to expect. May God only enable me, by His blessing on the means which I have been pursuing for the recovery of my strength, to be of some use still to the Church; or should He see fit that I should continue under His afflicting hand, to acquiesce with a true resignation in the *wise* and *just* appointments of His will. It has been a great blessing to me to be all this summer exempt from pain.”


The following is the conclusion of a letter written on leaving London :

“We sail to-morrow in the ‘Lady Rowena.’ Really, the kindness I have experienced in England lays me under great obligation to

the very many who have extended it to me ; and, above all, to Him who is the great source of all good, and who makes His creatures kindly to help and comfort one another."

## Chapter Thirteenth.

BISHOP BOWEN'S CONVENTIONAL ADDRESS FOR 1831—THE DEATH OF TWO NOBLE BISHOPS—FITTING TRIBUTE TO THEIR MEMORIES—BISHOP RAVENSCROFT—HIS CHARACTER FAIRLY SKETCHED—BISHOP HOBART—HIS ACTIVITY AND ZEAL—HIS FRANKNESS AND GENEROSITY OF SOUL, AND OTHER KINDRED QUALITIES—A GREAT NECESSITY, WHICH BISHOP BOWEN DID NOT LIVE LONG ENOUGH TO SEE SUPPLIED—CHURCH SCHOOLS—WISE COUNSELS.

T the Convention of the Diocese of South Carolina, which met in February, of the same year in which Bishop Bowen went to Europe, he mentioned, in most fitting words, the great loss which the American Church had recently sustained, in the death of Bishops Ravenscroft and Hobart. He had known and loved them both, and our readers will be glad to see the touching tribute to departed worth, which came fresh from his bleeding heart.

Bishop Ravenscroft had died on the 5th of

March, 1830. His right reverend brother of South Carolina thus speaks of this sad event:

“When, in March, the death of the Bishop of North Carolina was announced, we felt and mourned the afflicting dispensation. Although the intercourse of business, or of society, was less between us and our brethren of that diocese than of others generally, yet we had seen in Dr. Ravenscroft *a man of God*, singularly qualified, as an agent of His grace, to bear His truth, in all its perfection and effect, to the minds of a numerous population, long wandering *as sheep without a shepherd*, and becoming more and more estranged from the Church, and the influence of its offices. We saw him bearing, before *a world at enmity* with God, the stamp of *holiness to the Lord*, so visibly impressed upon him as to awaken an awe and reverence seldom excited by individual character; and we saw, mingled with the stern and uncompromising advocacy of all that he held to be the truth and will of God, the tenderness

and gentleness of the real lover of immortal souls, ever ready to *comfort the feeble-minded, support the weak, and be patient towards all men*. None could know this excellent prelate without admiration of his energetic, ardent, ever-active devotion of himself, *soul, body, and spirit*, to the objects of his sacred calling; or, without finding his respect and homage indisputably required for intellectual powers of uncommon compass, and for principles of conduct than which none more elevated or pure could actuate a human being. None could have the experience of him, which the intercourse of business or society gives, without loving in him an integrity, bright and clear as the unclouded mid-day sun; a frankness that made bare his heart, with all its feelings and motives, to all who chose to know them; a benevolence that would have made no sacrifice of self objectionable for a moment, in the service of the humblest of his fellow-creatures; a temper which, however seemingly marked

with harshness and austerity, at the distance at which he was seen and known by the generality of men, in the execution of the high commission of God's *ambassador to guilty men*, yet made him blandly accessible to all of every rank or age, and tenderly welcome to his counsel, his sympathy, and his aid. How, therefore, could we forbear to mourn with our brethren of North Carolina the death of their beloved and most honored Bishop? He was, indeed, reasonably to be lamented by all the members alike of our household of faith. The influences of his ministry, as distinguished for its apostolical purity, piety, and fortitude, as its ability, were becoming universally diffused. Only a few years had been allotted to this so highly-valued man, to do the work to which he had seemed, in an almost extraordinary manner, to be called. *Filling up his time with work, and his work with spirit*, he was enabled, in that comparatively small space of years, to accomplish much *in strengthening*,

*establishing, and settling the Church* in which he presided; and if some *error of policy* has been attributed to his administration (certainly no other could be), it was the error of virtue which, with no real admirer of honest zeal like his, could be the possible subject of reproach."

The Church had not recovered from the shock occasioned by Bishop Ravenscroft's death, when another trial came. Bishop Hobart died on the field of active labor, and in the very prime of his days, on the 12th of September, 1830.

Bishop Bowen thus gave utterance to his grief:

"There are those among us who long, with personal intimacy, were conversant with the excellencies of the late lamented Bishop Hobart; and who admired and loved in him a rare combination of qualities of mind and heart, fitting him, in any walk or scene of life, to appear in a manner that could not but bring him honor. In the Church, we saw

those qualities exerted in the production of an effect that has, perhaps, been seldom seen in any individual instance among us, so extensive and so memorable. Constitutionally active, energetic, and strong, both in mind and body, he early gave all his powers to a service to which the most fervent piety, from early youth, had dedicated him; and never was there a minister of Christ, whose life was more constantly, more indefatigably, more entirely devoted to the duties to which his Ordination pledged him. Of the effect of the noble talent continually exerted by Dr. Hobart in this service; of the consuming zeal, which gave him a living sacrifice to its claims upon his time, his thoughts, his action; of the wise and most skilful conduct with which he was unweariedly putting its interest forward; the frankness and suavity, the benevolent and generous temper, with which he was always winning friends, bound to it the more strongly, for the love even of him who had been the instru-



ment of their attachment to it, I could not pretend to speak, without a detail of eulogium, for which this is not the occasion, and whose length, if it were, I could not possibly make consistent with our business here. Indeed, in nothing that I could utter before you on the subject, could I speak either your sense of the value of the character and services of Bishop Hobart to the Protestant Episcopal Church in these United States, or my own."

Bishop Bowen had passed away before our Church had provided for the wants of her children, by the establishment of institutions of learning, of every grade, for males and females, where her sons might grow up as the young plants, and her daughters become as the polished corners of the temple. He felt the lack of such schools most deeply; and, in the conclusion of the address from which we have drawn so largely, thus boldly speaks his mind. May his wise counsels never be forgotten:

"The children of our congregations soon


cease to be subjects of our Sunday-school instruction, and then are so removed by one of the greatest, I could almost say, of all possible evils to us as a Church, our want of schools, conducted in conformity with the doctrines and principles we profess, that, in general, without extraordinary care on the parents' part, Sunday-school impressions become swept utterly away—without the benefit remaining of any others, of which we can avail ourselves, for the formation, by our pastoral labors, of sound religious character. I beseech you, brethren, to let this evil be laid seriously to heart. It is our duty, to the utmost that we can, to provide that the children of our churches be committed to no other schools, but such as are Episcopalian in their character—not for the sake of keeping our children Episcopalians (however proper it may be for us to desire to keep them so), but for the sake of keeping them Christians; because the character of religious instruction, at other schools,

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will be either neutral, which is of no avail ; or decidedly sectarian, of which parents will not avail themselves ; or, for fear of jealousy and discontent, none at all. Let Sunday-schools, under the unhappy circumstances to which, as to this important interest, we are subject, be availed of to the utmost. We may, in some degree, succeed by their means to form the religious character for life, and make our children the children of God—before the world and its evil shall make them unchangeably theirs.”

## Chapter Fourteenth.

FAR FROM BEING WELL—GRADUAL INROADS OF DISEASE  
—VIGOR OF MIND UNSUBDUED—PERIODICAL RELIGIOUS  
EXCITEMENTS—VALUABLE ADMONITIONS—"REVIVALS"  
—DANGERS OF AN ECCENTRIC ENTHUSIASM—DIFFER-  
ENCES OF OPINION AMONG BRETHREN—PROPER RE-  
GARD FOR THE EXTERNALS OF RELIGION—TASTE FOR  
CHURCH ARCHITECTURE—ONE WAY TO QUIET A DIS-  
TURBED MIND—A BISHOP'S PECULIAR TROUBLES—  
KINDNESS TO THE POOR.

LTHOUGH Bishop Bowen felt the benefit of his excursion abroad, in the temporary alleviation of his sufferings, he was by no means restored to health. His disease was unsubdued, and it gradually grew worse and worse. He, indeed, struggled on for several years longer, but he was never free from its painful inflictions.

It was really wonderful how one, who was such a martyr to suffering, could accomplish so much for the Church. His mind retained

its original vigor, and the counsels which he gave to the clergy and laity of his diocese were worthy of his better days.

As seasons of unusual religious interest return, as it were, almost periodically, his remarks on this subject, in his address of 1832, are too valuable to be lost, and will be appropriate to all times :

“In some portions of the diocese an extraordinary religious action has produced an excitement more than usual. Of the effects of this, were our hopes to be influenced by the example of similar occurrences at other seasons, under different auspices and in other places, we should be bound to suspend them until time should show whether the work of men had received a sufficiently legible impress of the Spirit of God. Decidedly persuaded that the name of ‘revivals,’ with the sense commonly affixed to it, given to such occurrences, assumes for them more than we are authorized to admit of special Divine interpo-

sition and blessing, I will not refuse to acknowledge any satisfactory evidence which a happy change of individual and social religious character may afford, that peculiar exertions of zeal have produced results making a befitting subject for the Church's joy. With respect to such exertions of zeal, however, in gathering the people to religious assemblings for several successive days—to the suspension, or at least the interruption, in a great degree, of the engagements of common life, pursued under the authority of the law from Heaven, which gives to *mankind six days for labor in all that they have to do*—I cannot but be strongly persuaded, at least of their inexpediency, except under rare and very peculiar circumstances. In all places where the regular ministry of the Word and Sacraments is had, and the offices of the Church are celebrated on the Lord's day, under circumstances implying their generally happy influence, and be speaking the satisfaction of the people with:

the manner of their administration, I could not receive any other impression of such assemblings than that they must tend more to confusion than edification. I need not state more particularly the character of the exceptions to which I allude. Nor need I indulge the apprehension, I trust, of the existence anywhere within our borders of an eccentric enthusiasm, which, under the name of zeal, will mistake the religion of imagination, feeling, and words for that of the judgment, and the heart, and life, and postpone, in importance, the approved order and doctrine of the Church, having indispensable claims to be observed, to every temporary and varying device of individual caprice or pride. I am happy in knowing, as yet, nothing among us that can, in any degree, merit the imputation of such error; and will only further remark of the excitement which the extraordinary movements referred to are made to produce, that, in general, its tendency is to the rejection of the proper in-

fluence of pastoral counsel and authority, and to admit of no confinement of its operation within limits of the Church's prescribing; and that where such is the case, and any other effect comes from it than that which exhibits our congregations more *grounded and settled* in the sober, Scriptural, practical Christianity of our Church, its influence becomes a reasonable matter of regret. That such good effect may, by an adequate vigilance, discretion, and ability, on the part of ministers, be made to come from it, I would not dispute; but that the exertion of the same vigilance, discretion, and ability, combined with the utmost possible activity, in the ordinary noiseless tenor of our Church's way of ministry, is more to be relied on for an influence, gladdening to the souls of those *who love the Lord Jesus Christ in sincerity, and approved of Him of whom the whole body of the Church is governed and sanctified*, is my sincere and deliberate conviction. I shall regret, at the same time, to differ,



in entertaining such convictions, from any of my brethren.”

While Bishop Bowen's well-balanced mind never gave undue prominence to the externals of religion, he was too wise a man not to know that a proper regard for such things was very important in its place. Thus his refined taste was always gratified to behold improvements in church buildings, and in the more orderly arrangements for public worship.

The venerable Dr. Hanckel, rector of St. Paul's Church, Radcliffeborough, thus alludes to this, in a letter to the writer: “He was fond of the chaste and beautiful in architectural efforts or designs, and again and again has he stood with me and admired the harmonious proportions of the church of which I am the rector, and said that the contemplation soothed his feelings; and that he often went by it, on his way home, to view it, when chafed or disturbed in mind, by any thing that affected the peace or prosperity of the Church in his diocese.”


The office of a Bishop calls for the possession of uncommon prudence and decision ; and it is universally acknowledged that Bishop Bowen possessed these qualities in a high degree. Although he lived in a trying period of the Church's history, he proved himself a most skilful pilot, and the harmony among the clergy and people of his charge remained uninterrupted to the last.

We have been so constantly occupied in tracing Bishop Bowen's career, as an overseer of a large diocese, that we are afraid that our readers may lose sight of the fact that, during all this period, he has been discharging his duties, as a parish minister, with the most commendable faithfulness.

Not content with instructing the people in church, he went about from house to house ; and while the wealthy and the refined rejoiced in their pastor's visits, the humblest dwelling of the poor was often cheered by his welcome presence.

## Chapter Fifteenth.

CARE FOR THE COLORED POPULATION—SOLEMN ADMONITIONS—EXAMPLE OF DR. GADSDEN—TRUE VIEW OF SUNDAY-SCHOOLS—NEVER TO BE NEGLECTED BY THE CLERGY—THE ABUNDANT LABORS OF AN INVALID—ATTENDANCE AT GENERAL CONVENTIONS—DUTIES AT HOME—"WHERE THERE IS A WILL, THERE IS A WAY"—CHURCHES RISING UP FROM THE ASHES—TOKENS OF PROSPERITY—MERCIES AND AFFLICTIONS—DEATH OF TWO CLERGYMEN—CATECHISM FOR THE NEGROES—MR. BOONE'S SELF-DENYING LABORS.

 HE colored population, forming so large and interesting a portion of the flock over which God has placed His ministering servants to watch, was never lost sight of by Bishop Bowen; and he availed himself of every suitable opportunity to impress upon the minds of the clergy their solemn obligation to look after their spiritual welfare. The example of good Dr. Gadsden, in St. Philip's Church, was frequently referred to as one which should

incite others to imitate his faithfulness, and as affording the clearest evidence of God's blessing.

The Bishop was no less frequent in his suggestions in regard to the proper management of Sunday-schools. We have no room for extended quotations, but a single sentence presents this subject in its true light: "The Sunday-school should be the *minister's school*, conducted under his authority and inspection, by such suitable assistants as he may obtain, the lessons of which should be prepared under the observation and with the help of parents."\*

No one who takes up one of Bishop Bowen's addresses, at this period, and reads of his abundant labors, would suppose that he could possibly have been an invalid, suffering daily from the encroachments of disease. He is generally found in his place, at each assembly of the General Convention, giving the weight

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\* "Conventional Address for 1835."—*Journal*, p. 14.

of his mature judgment, whenever questions of importance required. No duty was neglected at home; and, if disabled from the performance of it in one way, he was pretty sure of devising some method by which it might be accomplished in another.

At the Convention of 1836, he mentions, with lively satisfaction, that two of the places of public worship in Charleston, which had been destroyed by fire, had risen once more from their ashes (St. Stephen's Chapel and St. Philip's Church). The number of clergymen was also increasing, and the laity were active and liberal.

The Bishop's address for the following year begins with an enumeration of the mercies and afflictions which an all-wise Providence had sent. "I would acknowledge before you, with affectionate gratitude, the Divine goodness, so far extended to me, as to admit of my going through the duties of the year, without any interruption from ill-health. In

only one instance have I been prevented from attending the regular stated offices of the Church; nor on any occasion of specially appointed duty have I been unable, from that cause, to fulfil my engagement. At the same time I rejoice with you, brethren, towards God, that among those occupied in the pastoral ministry of our churches generally, the same blessing has so abounded, during seasons of more than usual sickness and affliction, that they have almost all been permitted, with little or no interruption, to prosecute their work.

“But rejoicing in that *we have received good at the hand of God*, we are called to the exercise of resignation, under the experience also of calamity. Two valued ministers have been removed from us by death. Dr. Dalcho was taken to his rest in the month of November last, after a short acute illness; and has left a name honored by his industry and faithfulness in the ministry, and his various labors for the

edification and good of the Church. In the office of Secretary of this body for many years, you will readily recall, and will retain with interest in your minds, the memory of his amiable, patient, and faithful conduct. He served St. Michael's Church from the year 1819; and although disabled as to the duties which he long with so cheerful assiduity performed, was continued and supported, as an assistant minister of that Church until his death. The death of Mr. Cobia, late assistant minister of St. Philip's Church, is a signally affecting providence. Gifts of uncommon excellence, and proportionate acquirements resulting from uncommon industry and ardor in the improvement of the best advantages, had in his case been devoted to the service of Christ in the ministry of his Church, with a zeal and energy, a fidelity and holiness, which made his name a praise in all our Zion, are the promise of his life the fond delight aim—who love her prosperity and honor. Ave but

although of so short a term, had his ministry been marked with singular efficiency and success. Arrested by disease in the third year of its progress, he continued for fourteen months, a living sacrifice to claims on his time and strength, which, in the zeal of his dedication of himself to the ministry, he had perhaps estimated with error, and was, in February last, called to the reward of him who is 'faithful unto death.' I mourn with you, brethren, in him, a loss to our Church, and the whole Christian community, of one who, in the high estimation in which he was held, was not overvalued, and who cannot fail to be remembered among us, with lasting esteem and honor."

He mentions that a Catechism for the instruction of the negroes, which had been carefully prepared, would soon be ready for distribution; and he expresses the hope that namely prove instrumental in doing great in the 1.




Among the clergy who took an active part in the work of evangelizing the slave population, the name of the present Bishop of China appears conspicuous.

“The Rev. Mr. Boone, whom I have mentioned as serving at the church at Goose-Creek, at my request, chiefly for the benefit of the neighboring plantations, has given a signal example of self-devoting zeal. During the whole of the summer months, he gave himself, at great expense of personal convenience, to this work, going on every Sunday from the city, a distance of sixteen miles, and after holding service for a large congregation of these people, and instructing them at the Church and elsewhere, returning, as was necessary, in the evening. I regret, that with a disposition to be thus useful in the ample field of missionary work, which there is among ourselves, this esteemed minister could not be retained in the service of the diocese. Having destined himself to that of foreign missions, we have but

to let our prayers go up for him, that wherever his lot of labor may be cast, the blessing of the Spirit of grace and love may abide with him, to strengthen, comfort, prosper, and reward him."

## Chapter Sixteenth.

THE CONVENTION OF 1839—BISHOP BOWEN'S LAST ADDRESS—THE CLAIMS OF MISSIONS—A GRAPHIC PICTURE DRAWN FROM REAL LIFE—THE SUBJECT OF CHURCH SCHOOLS ONCE MORE—VOICE FROM THE TOMB—SECTARIAN EDUCATION—OBJECTIONS ANSWERED—INSTITUTIONS WHICH HAVE SPECIAL CLAIMS ON CHURCHMEN.

HE Convention which met in St. Michael's Church, Charleston, February 16th, 1839, was the last which Bishop Bowen was ever to attend. His address was earnest, and touched upon various points of interest to the diocese, and the Church at large.

He urged upon all, the duty of doing more for the cause of missions. As this is the last occasion when his solemn admonitions were to be uttered, our readers will not be sorry to have the whole passage before them.

“It is especially painful to consider the inadequacy of our means of supporting minis-

ters as missionaries. The utmost that the treasury of our General Board of Missions will admit of, in the way of provision for the field of evangelical labor in our Northwestern, Western, and Southwestern States and Territories, is inadequate to their supply with even the necessities of life; and the precarious and scanty contributions of the people among whom they serve, go not far, in many instances, to make up the deficiency. The picture drawn from the sad reality which he had often painfully witnessed, by the Bishop of Tennessee, when presenting the claims of our missionary interests, in his sermon before the Board of Missions, during the sitting of our late General Convention, is indisputably faithful, and I cannot but place it before you. 'I am convinced,' says the eloquent preacher, 'that the support given to our missionaries is inadequate. I am intimately acquainted with many of them, with their trials, wants, and difficulties, and justice requires me to declare that,

with hardly an exception, I do not know a more zealous, self-denying, and laborious body of men upon earth. I could present to you a picture, upon this subject, the outlines and shades all true to real life, the contemplation of which would stir in every one here the sacred source of sympathetic tears, but that I apprehend your own favored circumstances would hardly permit you to realize its fidelity. I could take you to more than one little village in the far West, where you should see an humble and faithful minister of the Gospel, toiling day after day, through years of weariness and patient endurance in the school-house, to eke out a scanty but outwardly decent support for himself and family ; the marrow drying up, the meanwhile, in his bones ; the flesh wasting from his body, and the spirit breaking and dying in his heart, under the pressure of incessant toil, and under the withering blight of neglect and contempt. You should see him at nightfall, wending his heavy way to his

comfortless home, to seek, in the privacy of his lonely retirement, communion with his God, as a balm to heal the wounds of his anxious heart. You should see him on Sunday, walking with downcast eyes, and bent form, to some deserted store-house, or abandoned tenement, to meet a little congregation for worship, and to preach to them the riches of redeeming love. The next day finds him again engaged in the drudgery of the school-room; his only solace the consciousness that he is faithfully striving to do his duty—the hope that the set time to bless his humble labors will presently come—that his brethren will sympathize with him, and will help him with a liberal hand and a praying heart, at least that others will enter upon his labors, when he is gone, and received to his reward in heaven. Thus he lives through years, over the dreary hours of which no ray of light is shed, save that which beams dimly from distant and often deferred hope, till disgust and weariness insupportable

come over his spirit, and he flies from the scene of his mortifications and trials, to find in some other spot a resting-place, where he may again begin to sow in hope, and water with his tears. Believe me, brethren, I speak the words of truth and soberness, when I declare to you, that this is no overwrought picture, and that fancy has borrowed nothing from her stores, to give strength to its colors.' ”

We had occasion to notice, at a much earlier period of his Episcopate, how urgent the Bishop was with reference to the support of Church schools. His remarks on this subject, offered, as it were, with his dying breath, should be regarded as a voice from the grave:

“It was gratifying, in a very high degree, to him who addresses you, to find, at length, the interest of education, as a real and most important interest of religion and the Church, receiving the attention of our clergy and laity

assembled in the General Convention. It has always seemed to many having a sincere concern for the Church, that the oversight of provision for the education of our own youth, under our own auspices, had been vitally injurious. How far it may be too late to redeem what has thus been lost, to that which we consider the interest of truth and piety, in our borders, experience must be had to show. Schools and academies, it is hoped, will soon, under the influence of the sentiment which has manifested itself, be instituted, in addition to those already happily in operation; and the wish, in which they had their origin, be made good, to incorporate the principles of Christian truth, as the only principles of virtue and happiness, with the whole character of the mind and life, in their growth to maturity. There is still, however, a very prevailing objection among members of our communion, and among them almost alone, to what is termed *sectarian education*. I freely confess that I




think the sentiment erroneous. You cannot now be detained with the argument, which might show it to be so. All the denominations into which the Christian world has become divided, it must suffice me at present to remark, have long since practically evinced their sense of the necessity of conforming the minds of their young, by education, to their peculiar principles, in order that their instruction in religion might be of any permanent avail; and it is time, perhaps, that Protestant Episcopalians should cease *to be afraid, where no fear reasonably is*, of being reproached with the bigotry of being, in some degree, consistent. It is time for all to countenance no more the *liberalizing* away of all the moral influences of education. There is, surely, no bigotry in desiring to transmit to others, who are in their generation to follow us, the principles which we hold ourselves; and I see not how this can be, without elementary and academic education, at least not at enmity with

those principles. All our missionary action abroad, that has now any prospect of success, has taken education for its ground. If education is thus recognized as a proper instrument of conversion, may we not recognize its importance as a principle of stability and safety? It may be proper to mention, in connection with this subject, St. Paul's College, on Long Island, in the diocese of New York; Washington College, Hartford, in that of Connecticut; the academy which has been instituted by the Bishop of Vermont, at Burlington; and the Episcopal Academy of Raleigh, North Carolina, as designed to carry into effect the principle here had in view. The Bishop of New Jersey has essayed also, with his characteristic energy of zeal, in this important department of good; and Kenyon College, Ohio, will claim the confidence of the Church, it is believed, as giving opportunity of religious education, according to the views which are entertained among Protestant Epis-

copalians, without encroaching on any claim which Christians of other denominations may have, to the general advantage of the institution."

## Chapter Seventeenth.

HEALTH RAPIDLY DECLINING—CHANGE OF CLIMATE PREFERRED—SETTING HIS HOUSE IN ORDER—INCREASING SUFFERINGS—VISITS OF THE CLERGY—CHILD-LIKE HUMILITY—THE LAST SUNDAY—PRAYERS FOR A FAMILY IN AFFLICTION—DEATH—BURIAL—FUNERAL SERMON—RESOLUTIONS AT THE CONVENTION OF 1840—TRIBUTE FROM ENGLAND—PUBLICATION OF SERMONS—CONCLUSION.

URING the spring and summer of 1839, the friends of Bishop Bowen observed, with sorrow and alarm, that his health began rapidly to decline. A change of climate was advised; and though, after some hesitation, he consented to make the experiment, his feeble condition prevented him from setting out on the journey. He now turned all his thoughts towards that event which seemed so fast approaching—his departure to a better world. At length the time for his departure drew nigh. His sufferings were severe and

lasted long, but they were not too severe, nor did they last too long for his patience and submission. He was confined to his house for weeks before his death; and much prayer was made of the Church for him. His clergy went often to see him, and were always welcomed. Their attentions seemed to soothe him. He valued their affection, their conversation, and their prayers. His spirit was more and more meek. The grace of his child-like humility shone brighter and brighter. He was free from self-reliance, and rested his soul with entire confidence on the all-sufficiency of his Saviour, and found peace in Him. He spoke with beautiful composure of his willingness to depart, and was occupied much with concern for his diocese, expressing an earnest hope that the blessing of their Divine Head would rest upon the clergy and the people.

On Sunday, August 25th, as his parishioners were about to assemble in the house of God, he entered into his rest. The presbyter,

who had been his assistant-minister, regarding the congregation as a household bereaved of their father, used the prayers for a family in affliction, and many a tear in that stricken flock bore witness to the love they had for their pastor, who, as presbyter and bishop, had ministered to them longer than any one they have had with them before or since. His body was borne to the grave by his sorrowing clergy, and now reposes by the side of his predecessor, under the chancel of that church within whose precincts, and to whose congregation, he had so long and so usefully ministered.

Many sermons were delivered upon the occasion of Bishop Bowen's death; but as we have not room for all, we shall give an extract from one which was preached in St. Peter's Church, Augusta, Georgia, by the rector :

“The present, my brethren, is the first opportunity which has occurred for noticing, from this place, a dispensation of Divine Providence,

which is to be regarded as marking a 'day of adversity' to the Church. Since we last assembled here, it has pleased the Almighty Head of the Church to transfer, from his earthly labors to his heavenly reward, his servant, the Right Rev. Nathaniel Bowen, Bishop of the diocese of South Carolina. Bishop Bowen was also at the time of his death, and had been for several years before, Provisional Bishop of the diocese of Georgia, kindly exercising Episcopal offices in our few parishes, from time to time, as the claims of his own diocese, and his somewhat impaired health and strength, permitted. When the 'righteous perisheth,' we ought to 'lay it to heart;' and especially when, as in the case before us, an eminent servant of God, connected with us by more than ordinary ties, is taken away, we may, and indeed it does but evince a due sensibility to the hand of God, that we should 'consider' well the extent of our bereavement in his removal, in order that we

may be affected with a due sense of gratitude to Him who bestowed him upon us, as well as our dependence upon Him who may, at any moment, withdraw the blessing which he conferred. Upon such exercise of consideration, in the present case, it requires but a very brief view of the character of this most estimable prelate to make us sensible that, in his removal, the Church has sustained a heavy bereavement. Bishop Bowen well became, so far as human nature can be 'equal to these things,' the high, solemn, and responsible station to which he had been called in the Church of Christ; fulfilling its varied duties with exemplary zeal and fidelity, with singular moderation, judgment, kindness, and forbearance, with marked advantage to the Church, and with the general approbation of its members.

“In his principles, and in his whole influence, he was decidedly *conservative*. *Old-fashioned* in his theology, and in his Church-



manship sagacious, far-sighted, and wisely heedful to the strong testimony of experience, in favor of those 'old paths' which constitute the best safeguards for the truth, he looked upon the spirit of innovation in the Church with habitual jealousy, and with undisguised disapprobation. His judgment was most excellent, and calculated to inspire the fullest confidence in his exercise of the delicate office of guide and counsellor to the clergy. And here, my brethren, I feel that I should do injustice, both to his character and to my own feelings, did I withhold my humble testimony, that, whenever I have had occasion to resort to him for his godly counsel and advice, on questions of ministerial duty, while his prompt attention to my application, the modesty with which he was wont to *intimate*, rather than to *propound*, his opinion, and the affectionate and paternal language of his communications, have won my admiration and love; my judgment, at the same time, has never failed en-

tirely to acquiesce in the wisdom of his decisions. His manner, especially in the solemn and interesting acts peculiar to the highest order in the ministry, was characterized by a touching solemnity and impressiveness calculated to give their full effect to those inimitable offices of the Church. In some of these, we have seen him officiate at this altar; and there are not a few among us who, I feel persuaded, will never forget—God grant they never may forget!—the earnest, affectionate, and paternal manner in which, in the Apostolic rite of *Confirmation*, his venerable hands gently rested upon their heads, while, with solemn voice, he invoked on them, in the touching language of the Church, a blessing from on high.

“Bishop Bowen was blessed with a strong and vigorous mind, which, having been well stored with solid learning, enabled him, under the direction of a calm and sober, yet deep and sincere piety, and with no aid from *oratory*, to command, as a preacher, the fixed attention of

every serious hearer ; who never failed to find himself richly rewarded by the strong sense and the solid and edifying instruction with which his discourses were replete. In the character of parish minister, which he retained up to the period of his death, he discharged his duties with a degree of fidelity and affection, which gave him a warm place in the hearts of his parishioners. In private life, few were more amiable or more estimable. Refined, yet simple in his manners ; dignified, yet easy of approach to all ; instructive in his conversation, cheerful, bland, affectionate, his whole deportment and intercourse were of a nature strongly to recommend the practice of pure and undefiled religion. His piety, while exemplary, grave, and sedate, was wholly exempt from affectation, austerity, or censoriousness. It was a living and an *every-day* principle ; which, with nothing of mere *occasional* flutter, evinced its genuineness and its excellence in a spontaneous and equable flow

of kindly feeling and Christian grace, diffusing serenity and rational cheerfulness around it, and making of his domestic circle a lovely type of that quiet and happy home on high, where it was evident that his thoughts and his affections habitually dwelt.

“But, my brethren, this most estimable father of our Church is gone! On earth, we shall see his face no more. Let us fervently supplicate that Divine grace, which will enable us, ‘so to follow his good example, that with him we may have our perfect consummation and bliss in God’s eternal and everlasting glory, through Jesus Christ our Lord.’”

When the South Carolina Convention assembled in 1840, many tearful eyes were turned to the vacant seat which good Bishop Bowen formerly occupied. As soon as the body was duly organized, the feelings of the afflicted diocese were appropriately expressed in the preamble and resolutions which follow:

“We have again met from the various parts

of our diocese in consultation for its welfare. But we see before us the solemn emblems of mourning shrouding the desk, where (at our last meeting) sat the venerable form of our much loved presiding officer. He is no longer seen there. The place, which knew him before, will know him again no more. His mild precepts and his candid and gentle reproofs will be no more heard among us. May the recollections of them still assist us in our proceedings, and prompt us to do all that we can for the prosperity and unity of our Church. We all feel the loss we have sustained, and feel also called on, at this first meeting of our Convention after his removal from us, to express our sense of the loss we have sustained, and the love and veneration we feel for the memory of the Right Rev. Nathaniel Bowen, late Bishop of this diocese. He was admirably fitted for the sacred office which he held. Dignified in manner, mild and conciliating, and zealous, and indefatigable in his exertions for

the good of the Church over which he presided, he largely contributed to the extension of the doctrines of our venerable Church throughout the State; and we trust his memory, in all parts of it, will be long cherished and venerated. In accordance with the above sentiments—

“*Resolved*, That this Convention deeply regret the loss it has sustained by the death of the late Right Rev. Nathaniel Bowen. We bow in resignation to the will of God, and humbly implore Him to assist us, by the inspiration of His Spirit, in the choice of another to fill his place. And also to give the grace of the same Spirit to his successor, to enable him to aid in the extension and influence of His blessed Gospel, not only in this diocese, but in the remotest parts of the world.”

*Tribute to the Character of Bishop Bowen by Editors  
of the London Christian Observer.*

“Bishop Bowen was not unknown to us at the period of his visit to this country (England); and he has left many a pleasing recollection behind him, of his simple unassuming manners; of his solid acquirements in theology, and also in the general standard literature of this country; of the homage of his understanding to the ecclesiastical system of this country, as embodied in many individuals among its illustrious ornaments and supports; and of the testimony of his heart to many responding sentiments of Christian friendship, formed and cherished in his company, and not forgotten in his absence.”

Two volumes of Bishop Bowen's sermons were published after his decease, and in these, he, being dead, is yet preaching to the world.





## SUNDAY AT OATLANDS.

OR, QUIET BIBLE TALKS,

By ALICE B. HAVEN (Cousin Alice),

Is a volume of Bible stories from the Old Testament, interwoven with a family history which fixes the interest of the children, as they read, more than a bald conversation between mother and child, or teacher and pupil, would do. There is to be a second part, promised for next year, "Christmas at Oatlands," to commence with the Gospels, the same plan and story being continued.—*Godey's Lady's Book*, Feb., 1858.



## Wings and Stings,

By the Author of the "Claremont Tales,"

Has a sprightly lesson of kindness, gentleness, and industry for the little people, who will be fascinated by the story of the Hive and the Cottage.—*Godey's Lady's Book*, Feb., 1858.

# LIVES OF THE BISHOPS.

BY THE REV. JOHN N. NORTON, A. M.,

*Rector of the Church of the Ascension, Frankfort, Kentucky.*

We have just received two more of these charming and model biographies. Bishop Dehon, of South Carolina, and Bishop Gadsden, of the same diocese, are the subjects of these two volumes. It is very high praise to say that Mr. Norton has elaborated these volumes with even more care than either of the preceding, and that the result is a more finished and delightful composition. We have called this entire series, so far as it has gone, model biographies, and we hope that they will become such. They are just such graphic and faithful portraitures of distinguished men as, in all but a very few exceptional cases, should supersede the heavy octavos, sometimes of several volumes, that are customarily devoted to a single life. As this author has well said, "Such a multitude of good and useful men have lived and labored in the world, that we can not well afford the time to read long biographies of them all." The peculiar merit of Mr. Norton in this series is, that he not only presents us with all the facts that are worthy of record in a very brief space, but so clothes those facts, in that marvellously brief narrative, with all their circumstances and associations, as to give the most lively and interesting picture of the man, his work, and his times.

The life of Bishop Gadsden contains a touching notice of the late Rev. John B. Gallagher, who was some time a presbyter in South Carolina. The people of Louisville will long remember with affection and gratitude the man whose soundness in the faith, and exemplary life, and lovely character, so illustrated and advanced the cause of virtue and religion in our city.—*Louisville Journal.*

# THE BOY MISSIONARY.

BY MRS. JENNY MARSH PARKER.

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THE BOY MISSIONARY is one of the best things the Church Book Society has given us in a long while. The idea is, to show how a poor little boy—weak, sickly, and not able to study much—may have the spirit of a missionary, and may, among his fellows, do the work of a missionary, too, even in boyhood ; while others, of more brilliant parts and more commanding social position, look forward to missionary life as something future and far distant, and find their days brought to an end before their work is even begun. The authoress, Jenny Marsh Parker, shows no small knowledge of boy nature, and the temptations incident to the life of boys in a country village. Davie Hall will make many missionaries, both for the Far West and for home.—*Church Journal*.

# The Boy Missionary.

BY MRS. JENNY MARSH PARKER.

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This is one of the new publications of the Church Book Society ; and an admirable one it is. We do not know who Jenny Marsh Parker is, but she has made a charming book, and one that is calculated to do a great deal of good, by inculcating the lesson that with the spirit of Christ in the heart, there is no sphere so narrow, and no position so humble, but gives a chance to sow the seeds of goodness that shall spring up in a great harvest long years after the hand that sowed them is decayed in the grave. It shows how much a poor little sickly boy, with a lame back and a head never free from pain, may do in a short life by the power of love and kindness—returning good for evil to bad boys, and drawing them from the ways of vice and sin. The story is simple, and very inartificial in its construction ; but it is full of genuine pathos and of the true spirit of moral beauty. It belongs to the same class of books with that exquisite one, “The Ministering Children”—not equal to it, indeed, in extent, in variety of interest, or in literary execution, but still breathing the same spirit and teaching the same lesson : and we heartily recommend it to parents.—*Churchman*.

# LIFE OF BISHOP HEBER

BY THE REV. J. N. NORTON.

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This is one of the author's most interesting histories for the reading of the young. The subject has uncommon interest, and is treated with a genial appreciation.—*Banner of the Cross*.

The Life of Heber is in Mr. Norton's best style. It contains as much information about him as could be compressed into so small a compass, and precisely that information which it was most desirable to present to those whom tender age or want of leisure might prevent from seeking it in large volumes.—*The Monitor*.

This little biography will be of peculiar use to those who have not the means of obtaining, or the opportunity of procuring, the larger memoirs of the eminent prelate to whom it relates. It has the particular merit of much pointedness and simplicity of style.—*Episcopal Recorder*.

This volume presents the same characteristics as those in the series which have preceded it, being written in a style simple and lucid, yet forcible, and with evident adaptation to those for whose use it is intended.

An abridgment of a larger Memoir was issued in this country last year; but the little book before us is designed to accomplish the same purpose in a much more happy and effective manner.—*Churchman*.

No name touches more thrillingly the chords of Missionary Life in the Church than those of Heber and Martyn; and we need not say to any of those who are familiar with Mr. Norton's other biographies, that he seizes and presents to the mind, with vivid and lively brevity, precisely those points which are most likely to kindle somewhat of the spirit of Heber in the breast of his readers.—*Church Journal*.

This is another volume in that attractive series which Mr. Norton has prepared, with such general acceptance, for the youth of the Church. It is written, like all its predecessors, with great simplicity and vigor.—*Christian Witness*.

A valuable and interesting addition to the lives of the Bishops. We can hardly imagine any species of religious literature so useful to the young as the lives of really eminent and holy men, told in a simple and truthful manner.—*Southern Episcopalian*.

Bishop Heber's Missionary Hymn is the cherished heart-possession of every Christian in our land. Here is a short, but full, graphic, and beautiful delineation of the noble and pious author of that hymn. Every one whose soul is inspired from week to week by the stirring song of the mighty Christian host—

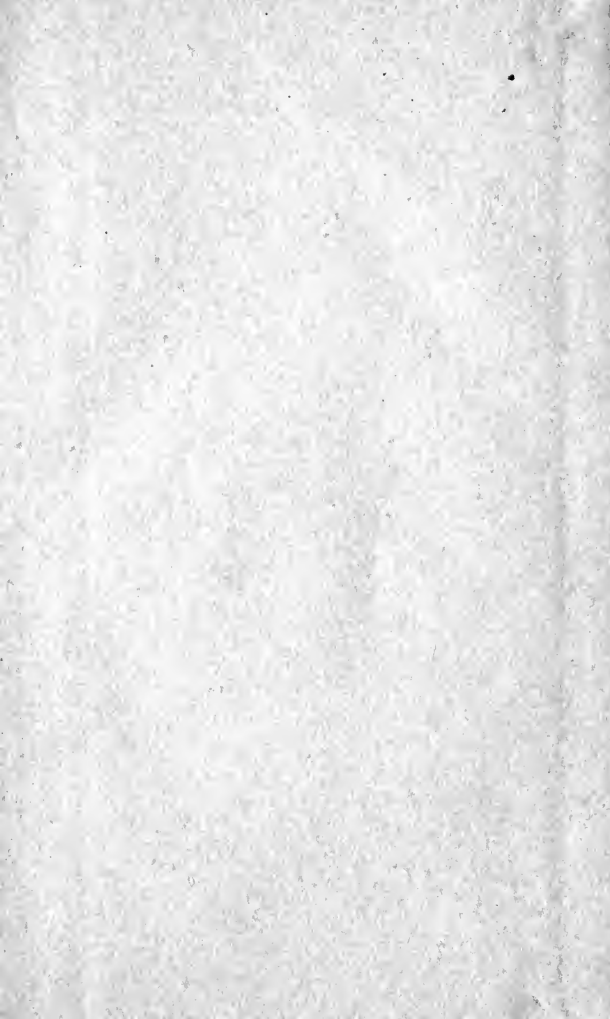
“From Greenland's icy mountains,  
From India's coral strand”—

will be eager to read this timely and fitting tribute to one of the most attractive and beautiful characters of modern history.—*Louisville Journal*.











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